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THE

MISSIONARY HERALD

AUGUST, 1879

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THE

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SPECIAL attention is called to the article on "A Native Ministry for Turkey." It is a portion of an address delivered by Mr. Herrick at New York, and presents some striking facts respecting the progress of theological education in the Ottoman Empire. Let it be understood that, whatever may be said of the past, it is no longer needful or wise that any native of Turkey should come to America to fit himself for the most efficient service to his countrymen as a preacher of the gospel.

THE Third Annual Report of the Minister of Education in Japan, Mr. Tanaka, has made its appearance, and furnishes another indication of the rapid advance in educational matters throughout that empire. Within a period of two years, from 1875 to 1877, the number of schools nearly doubled, there being 24,125 schools in the latter year. A suggestive fact for the consideration of American and English Christians is the predominance given the English language in Japan. This government report is itself written in English, and it states that the English language is spoken in ninety-six schools (an increase of fifteen), the French in four (a decrease of five), the German in two (a decrease of five). The comment of the Minister of Education is, "The fact that the English-Education Schools have increased, while other foreign languages have decreased, is significant as to what language will most prevail in this country in the future."

RECEIPTS. — Ten months of the financial year closed June 1. Our regular receipts have fallen behind those of the same period last year $31,030.98. Of this amount $2,663.56 is a decline in donations. We need a vigorous reinforcement upon the donation account during the remaining few weeks before September 1, in order to close the year honorably to the churches. We wish to report a contribution from every church.

ATTENTION is called to the notice, upon the last page of the cover, of the Annual Meeting of the Board, to be held at Syracuse, N. Y., beginning October 7. President George F. Magoun, D. D., of Iowa, will preach the sermon.

An English missionary has recently given an account, before the Royal Geographical Society of London, of a journey through the interior of China. He stated that during his journey, occupying eight months, he never met with an act of incivility. He was never once asked for his passport, and was never refused any assistance or courtesy he required.

In November, 1845, five missionaries, with their wives, and with one single lady, sailed together from Boston for Madras, part of them for service in the Ceylon, and part in the Madura, Mission. It is an interesting fact brought out in a recent letter from one of their company, Mr. Herrick, that after thirty-four years, all of the eleven, save one, are alive. The three missionary brethren of this company who are still in the field have had together twenty-five children, of whom eighteen are still living. All of these children have confessed Christ by uniting with his church. Of the twelve sons, five are graduates of colleges, two are missionaries, one a teacher and preacher, one a teacher of a state school, and one an editor. Three of the daughters are missionaries. All of these children who have finished their studies are filling stations of trust and usefulness. Surely we serve a covenant-keeping God. "The children of thy servants shall continue, and their seed shall be established before thee."

The polyglot character of the population for which our missionaries at Constantinople labor is illustrated by the fact that the school at "the Home" is made up of twenty-six Armenians not Protestants, eighteen Armenians who are Protestants, eleven English, four Americans, one German, one Dane, one Hungarian, two Jews, two Bulgarians, and four Greeks.

The Episcopal church is making a forward movement in Mexico by consecrating as bishop Rev. Henry C. Riley, D. D., who went as missionary to Mexico in 1869. The consecration took place at Pittsburgh, Pa., June 24. The church, which is entitled "The Church of Jesus in Mexico," originated in the secession of a congregation from the Roman Catholics, and has been under the active control of the Episcopalians of the United States for about four years. It now numbers fifty seven congregations and 3,500 communicants.

The May number of the *Proceedings of the Royal Geographical Society*, London, is almost entirely filled with papers upon Africa, chiefly relative to discoveries about Lake Nyassa. Two facts having a close bearing upon the evangelization of the continent are brought to view. It is said that, with the exception of seventy miles of the Murchison Cataracts on the Shiré River, there is now an unbroken chain of communication by *steam* from England to the northern end of the Lake Nyassa, and that a correction of the longitude of Lakes Nyassa and Tanganyika makes these lakes only one hundred and thirty miles apart, instead of two hundred and fifty miles, as formerly supposed. Mr. Keith Johnston, the eminent geographer, is already engaged in an exploration of this tract between Nyassa and Tanganyika, and the hope is expressed that the London Missionary Society and the Livingstonia Mission may soon shake hands over the intervening space.

THE Christian Vernacular Education Society for India is doing a noble work in the training of teachers and promoting education throughout the empire. We give below an engraving of its Training Institution at Dindi-

TRAINING INSTITUTION AT DINDIGUL, SOUTHERN INDIA.

gul, where many of the young men connected with our Madura Mission are preparing for Christian work. The famous Dindigul Rock, which rises some three hundred and fifty feet above the plain, is also shown.

The missionary societies of England now engaged in efforts in Central Africa will heartily welcome the coöperation of the American Board. Dr. Means, in his investigations in London, finds himself most cordially received by the officials of both missionary and geographical societies, and every source of information is thrown open to him. No one can learn of the difficulties through which these societies have passed in entering Africa, and of the losses, in men and money, they have sustained, without appreciating the wisdom of gaining all possible information as to locations and equipment before undertaking a new mission in that continent.

Notwithstanding all that is said concerning the energy of the Roman Catholic Church in advancing her faith, she falls far behind the Protestant churches in contributions for missions. The Annual Report of "The Association for the Propagation of the Faith" for 1878 is just at hand, from which it appears that the sum total of gifts for that year, from all countries, for the support of Roman Catholic missions, is $1,318,348. And yet this is an increase over the preceding year of nearly $100,000. Of the $1,318,348, almost exactly two thirds, or $876,778, were contributed in France, $126,291 in Germany, $58,227 in Great Britain and Ireland, while the United States and Canada furnished only $14,801. Two out of the many British societies, the London and Church Missionary gathered last year an income for foreign missionaries larger by $100,000 than that the Romanists gathered from the whole world.

It is rumored in London that Mr. Stanley, who has been already announced as at Zanzibar, though his ultimate destination was kept secret, has sent a force of men with supplies to the West Coast, and that he proposes to ascend the Congo in a steam launch, which is to be carried around the Livingstone Falls to Stanley Pool.

A Conference of missionaries from Southern India has been called to meet at Bangalore on June 11. If the representative men of the various societies from this field, upon which God has poured out his Spirit in such a remarkable degree during the past year, can meet and confer together, they will exhibit a record which will stimulate the faith of Christians in the final triumph of the kingdom of Christ upon the earth.

It may be that more than one steward, who is purposing to use a large property for the advancement of the Lord's kingdom, is now watching the effect upon the churches of the great bequest made to the American Board. Should they find that the effect is to remove from Christians a sense of personal responsibility, leading them to give less for missions than before, such stewards might well conclude that they ought not to remove the pressure from these Christians by making large bequests. If, on the other hand, the friends of missions are stimulated by this legacy to attempt greater things; if enthusiasm is kindled and men are moved, as an army in battle is moved by tidings of a grand reënforcement at hand, to attempt a new advance all along the line, then we may look for many princely gifts in the future from men of wealth who wish to give wisely for the advancement of God's kingdom.

"FOR ALL SAINTS — AND FOR ME."

So said Paul when exhorting the Ephesians to prayer. He would not have his readers, through any narrowness of view, forget to pray for the whole body of believers, nor on the other hand must they think to cover by one all-embracing petition the individuals for whom they should lift their supplications. And so he turns their attention from a general to a specific subject of prayer: "For all saints — and for me." The Apostle was not content to have his own personal needs, as an ambassador of Christ, lost sight of by his friends. He insists upon a specific remembrance at the Throne of Grace. When his brethren are in prayer for all believers, let them make mention of *him*, asking that utterance may be given *him*, that he may speak boldly, as he ought to speak.

Such is the desire of every earnest Christian laborer. He asks the prayers of God's people for himself in his special work. That request is not met by simply repeating the petition, "Thy kingdom come." When our Saviour taught his disciples to pray, he only indicated the *manner* of all their prayers and the themes about which they might pray. He by no means taught that prayer should be general and not particular. Indeed no one can truly use the Lord's prayer who does not accompany it daily with more detailed ascriptions and petitions. His own soul will not be impressed or drawn out in ardent desire if he uses only these broad petitions. He cannot, for instance, ask with a full heart for the coming of God's kingdom, with anything like a clear conception of what those words mean, unless he has thought of and prayed for that kingdom as represented in his own church and town, in cities and on the frontier, in America as well as in Turkey and China. This petition, which seems so all-embracing, does in fact embrace nothing in the mind of the petitioner, unless he precedes or follows it with remembrance of some specific work to be done for the hastening of that kingdom.

One of the missionaries of the American Board, writing recently in the heat of labor among the heathen, pleads for the prayers of Christians, but says: "All praying for heathen lands in the lump, without taking pains to learn their condition, without knowing something of those who are in the thick of the fight, is a style of praying that I, for one, don't thank anybody for." Is there not reason for this outspoken protest against much that is called praying for the conversion of the world? There are missionary concerts in which one who simply listened to the prayers would know that there was a world, but would never know that there were in the world such empires as Turkey and India and Japan, needing the gospel. All missionaries are usually prayed for, but is it not seldom that any particular missionary is mentioned? The bane of prayer is indefiniteness. It robs it in the ears of men of life and interest. Does it not also rob it of power with God?

It is a prevalent custom in many churches to assign different portions of the missionary field to different persons, to report from at the missionary concert. It might be advisable in some places to change the plan, allowing the reports to be free, but assigning the fields to individuals to be prayed

for. Why not? Is it not at least as important that these various portions of the great field be remembered specifically before God in prayer, as it is that the story of their condition be repeated to men? And why, in these meetings for the advancement of God's kingdom, should not every report from any missionary be followed at once by prayer for him and for his work? That would make the concert such a meeting as Paul wished the Christians at Ephesus to hold when he asked them to pray "for all saints — and for me."

A SABBATH AT SANTEE AGENCY, NEBRASKA.

Accompanied by the Congregational bishop of Yankton, Dakota, who sometimes bears the title of "connecting-link between home and foreign missions," and whose name always reminds us of the treasurer of the American Board, the Home Secretary found himself upon Saturday afternoon, the last day of May, after a drive of thirty miles over the Dakota prairies, having crossed the Missouri River in a skiff, slowly ascending the bluff by a winding road, guided by a silent friendly Indian, determined, if possible, to surprise one of our missionary families, and to see how they "rested the Sabbath-day, according to the commandment." This is the way it was done. After a delightful season of family worship, including a sweet service of song, parents and children and guests uniting, the United States flag was run up upon the flag-staff and unfurled to a stiff northwest wind, where it waved as a signal from its commanding eminence, summoning all who beheld it to worship Him who is the "governor among the nations." At nine o'clock the little bell in the tower of the chapel rung out its clear notes calling the children and youth with their teachers to the Sunday-school. The Indian girls from the Dakota home, and the Indian boys from the young men's hall were there, with others from the families of the flock, making a goodly company of fifty or more who sung "Gloria Patri," "Saviour like a shepherd lead us," "Bright Jewels," and "Cross and Crown," in the Dakota tongue, under the guidance of the singing missionary, Alfred, son of Stephen. At eleven o'clock the people assembled for public worship, the missionary surrendering his place at the cabinet organ to Eli Abraham, the native helper, and himself preaching an excellent Dakota sermon from 2 Tim. i. 12. We knew that the sermon was excellent from the appearance of both preacher and hearers. We have no doubt of the excellence of the Dakota, as we were permitted to bring away the brief notes of the preacher, a copy of which is herewith transcribed: "Tany. Sdowyapi — wowásabu wowiya skiu."

An English service at two P. M., conducted by the guests from abroad, was followed by another service in both English and Dakota, at four o'clock, the missionary acting as interpreter, and the native pastor, Artemas Ehnamani, replying to the greetings from the missionary rooms in a most eloquent Indian speech. The substance of his address was put into English by the missionary, and reads as follows: —

ADDRESS.

"A man we have never seen has come to-day. He has told us why he has come. It is on our account. He has brought us the handshakings and words of many thousands of our friends all over the world, and we have laid up these greetings in our breasts.

"We are Dakotas, and we have bodies such as these. But the white men come to us and they seem different from us. Their skins are white and ours are dark. So they do not seem one with us. But by the Holy Book we come to know that all men are one; — that all are made one by the blood of one man. So that though some men are white skinned, and some are black, and some red, and some gray, yet all are one.

"He tells us all these thousands of different people are our friends, and one with us. How is it so? We all have bodies and members alike. Only we are different in skin and speech. And all souls are alike. And the many thousands of our friends in distant lands, in the islands of the sea, and across the ocean, are all one with us through Jesus. We shall all lay these differing bodies in the ground, and rise with the same body with which Jesus rose, and is seated on high. Our faith in Jesus is like so many cords, all drawing us to him.

"The knowledge of this has been brought to us by the friends for whom he speaks, and we thank them. We thank them for the message that there is one family. It is only about twenty years since the 'Good News' came to us. It was this man (his society) who brought it. They gathered money and sent missionaries out as sheep among the wolves. So they have gone all over the earth. And as he has told us to-day, many have been killed. But Jesus says: 'Go preach my gospel;' so they have gone.

"We, in turn, should do as he says, and send the 'Good News' on westward to our wild brethren who are yet like wolves upon the prairie. Jesus says to us: 'Go carry the "Good News,"' and we will do it.

"We ask him to return our handshakings with these words."

The "handshakings" followed from men, women, and children. One of the men had been a famous conjuror in other days before he had learned of Christ. Some of them were a part of the company who years ago, after the Minnesota outbreak, were confined in the prison at Davenport. It was pleasant to have worshiped with them, singing in Dakota: —

"Rock of ages cleft for me,
Let me hide myself in thee."

At six o'clock a pleasant evening service was held with the girls in the Dakota home, under the faithful care of Miss Shepard, assisted by Misses Webb and Paddock. We saw the record of their names and of their deportment during the preceding week, all marked perfect in "kindness," all but one in "fidelity," all but two in "promptness." Here followed another season of "handshaking." After this we proceeded to the young men's hall, and engaged in an evening service with the boys. Here Mr. and Mrs. Henry M. Riggs are expecting to preside. Substantial "handshaking" concluded these exercises also. After another pleasant service of prayer

and praise in the household circle, the map of the Indian country was spread out, and then the opportunity of the American Board to enter into the broad field and to do what ought to be done for the 50,000 Sioux Indians was vigorously pressed by the missionary upon the secretary and his Yankton coadjutor. This time the missionary preached not in Dakota but in good plain Saxon, and needed no interpreter. As he discoursed, the stars came out of the darkening evening sky, and we wished we had ten new missionaries immediately for the Dakota field alone. This is the way that at the Santee Agency upon that beautiful first of June, we "rested the Sabbath day, according to the commandment."

The result of it all is that in addition to a variety of "fevers" with which we are somewhat familiar at the missionary rooms, bearing the names of "Turkey," "Madura," "China," "Japan," and "Africa," one of our number, at least, has also caught the "Indian fever."

A NATIVE MINISTRY FOR TURKEY.

BY REV. GEORGE F. HERRICK, MARSOVAN.

THE opinion is widely cherished, and a very sound opinion it is, that any reform in church or society, to be of any real and permanent value, must have a native growth, strike its roots into the native soil, and grow up in its own natural development. This idea has been most firmly held and cherished by the missionaries of the American Board in the Ottoman Empire; and that is exactly what is now taking place in that empire.

The work of reformation among the Oriental churches, indeed, received its first impetus from abroad. But the work is indigenous to the soil. Churches are formed; they are organized into ecclesiastical unions, wholly composed of natives and under their control. There is not yet, however, — and for years, probably many years, there will not be, — that breadth of culture, and that knitted symmetry and balance and weight of character, among races for long centuries ignorant, superstitious, and oppressed, which are necessary to the successful management and fostering of the higher schools. There must still be a foreign aid which will be really moulding and controlling. For the proper development of the work already so auspiciously begun, and for its extension through the doors of access now opening to the Mohammedan races, a thorough equipment of all the higher schools is of supreme moment. This the missionaries in the several missions clearly recognize and profoundly feel.

The agencies requisite for this training of a native ministry, are theological seminaries, colleges, high-schools for boys, and boarding-schools for girls. Not now speaking of the work in Syria, or of the Robert College in particular, — which, although in closest sympathy with the missionary work, is not in organic connection with it, — there are in Turkey proper five theological schools, located at Marsovan, Harpoot, Marash, Mardin, and Samokov. So large a number is made necessary by the enormous difficulties of

travel, and by difference of language. The language of instruction at Harpoot is Armenian: at Mardin, Arabic; at Marash, Turkish; at Samokov, Bulgarian; while at Marsovan four languages are hereafter to be used, viz: Greek, Armenian, Turkish, and English.

The requirements for admission to these schools, and to the course of instruction in the schools, have again and again been raised, till now three full years of study are required for admission to the Marsovan Seminary; and in the seminary two years are given to further scientific study, and two years more to purely theological study. Till a larger number of high schools are established, the three years of preparatory study must be spent in station classes, under the direct care of the missionaries, except so far as the young men can avail themselves of the advantages of the two colleges now in successful operation at Aintab and Harpoot. Long experience has shown us that we must open to our native ministry the resources of our own English language and literature, and this we are now prepared to do. No student can graduate from our seminary without acquiring the ability to preach acceptably in two languages.

In all our schools, that which is most prominent always and everywhere is the careful study of the Bible; and whatever else our native ministry may fail to know, they are not ignorant of the Book of God. A candidate for admission to Marsovan must be prepared, for example, to give accurately, and without hesitation, the names of the kings of Israel and Judah, in order; the dates and length and characteristics of their respective reigns; the prophets who flourished; and the relation of those kingdoms to the surrounding heathen world. And a candidate for a diploma from us, must be able to analyze, for example, the argument of the Epistle to the Hebrews, show its relation to the Levitical economy, and demonstrate the cogency of its conclusions. And while we are quite ready to confess that in the past we have not been able to realize our ideal in this theological training, we do claim that hereafter no young man from Turkey, of whatever race or language, need come to America, or go to other lands, to fully fit himself for the most efficient work among his countrymen; and if such do hereafter come, we give you leave to send them back again.

An incident will illustrate the spirit of our native ministry. When our second class at Marsovan graduated, one of the class declared it his intention to engage for the present in teaching, saying that he regarded the work of the teacher equally sacred with that of the preacher. It soon became manifest that for him, at least, the instruction of youth was a divinely-appointed work. He threw himself with all ardor and earnestness into the work of organizing and elevating the community school of his native city of Marsovan, going to his work almost with the dawn, and then giving hours in the evening to the instruction of adult classes; and in five years he made this the model school of Asia Minor — a school of a hundred and fifty boys. But the excessive labor was too much for his physical powers. He was prostrated with sickness, and, although he seemed to recover, it was plain that his health was seriously undermined. He was taken to Constantinople, and received into a hospital under the care of the German deaconnesses. He remained some eight months, alternating between hope and fear, when one

day the attending physician said to me: "You had better tell your friend that he has not long to live." He received my communication in silence. When next I saw him, he met me with a smiling face, and said: "I have had a hard struggle over the news you brought me. I wanted to get well, and go back and do the work for which I prepared — preach the Gospel to our people. But He whom I wanted and tried to serve has ordered otherwise, and his will be done." And when his father came to him in his last days, he said: "Father, don't bring up my younger brother to your trade; send him to school; commit him to the care of the missionaries. Let him go to the seminary, and be fitted to take my vacant place; it will in a few days be vacant." And it is evident that this was the one great desire on which he had set his heart; for his last audible prayer was: "O Lord Jesus, take not away *our name* from among the number of the servants of thy house!" The Lord himself increase the number of such a hundred-fold!

CHINA IN ITS RELATIONS TO OTHER COUNTRIES.

BY REV. GEORGE M. ADAMS, HOLLISTON, MASS.

From an extended article on the above theme in the *Allegemeine Missions-Zeitschrift* for March, prepared by a missionary of the Rhenish Society in China, we glean some interesting facts and opinions.

The total value of the imports of China through the "open ports" (now numbering fourteen) amounted, in 1865, to about $96,000,000; in 1877, to about $126,000,000. The exports in 1865, about $90,000,000; in 1877, about $112,000,000. Of opium there were imported in 1876, 9,294,000 pounds; in 1877, 9,344,000 pounds. The production of opium in China is increasing. In the province of Yunnan it is estimated that one third of all the cultivated land is devoted to this crop. Any *earnest* efforts of government for the suppression of opium smoking are out of the question; the officials and the higher classes are the principal consumers.

Of the entire foreign trade of China through the open ports, there is, in British hands, 56.70 per cent.; in American, 4.15 per cent.; in German, 4.33 per cent.; in French, 4.06 per cent.; in Dutch, 0.23 per cent; in Spanish, 0.34 per cent; in Danish, 0.27 per cent.; in Japanese, 1.56 per cent.; in Chinese, 27.06 per cent. The Chinese are more and more getting control of foreign commerce. The golden time for foreign firms is past. The "China Merchant's Steam Navigation Company," composed of natives, has a capital of $8,500,000, and owns thirty-one steamships. The voluntary gifts of this company for the relief of sufferers by the famine amounted to $31,450; its contributions for transportation of grain for the temples, etc., $27,741.

The recent famine is estimated to have caused the death of between seven and eight millions of the Chinese. The suffering was aggravated especially by two things; bad roads and bad mandarins. Rice sent for the relief of the destitute was decaying at the seaports, while over the mountains people

were starving. Officials in some instances required that a percentage of the money they distributed should be privately returned to them; others demanded pay for putting names on the list of the destitute. False names, in large numbers, were added to the rolls. On the other hand some of the officials were very generous. The internal trade of China is checked, and in some cases entirely interrupted by multiplied transport duties, which are levied afresh at the boundary of each district. The favorite vice of the Chinese is gambling. The law forbids it, but the lower officials wink at it and derive a large part of their income from bribes connected with it.

With respect to the progress of Christian missions in China, this is undeniable, that the Chinese thus far do not show much inclination either to foreign civilization or to Christianity. *The missionary work in China is no holiday matter, but a serious and sacred duty.* He who regards it as a duty will find reason enough to praise the Lord for the success he is granting. The progress is not brilliant but steady.

In order justly to estimate the missionary work in China, it is to be remembered that the missionaries are by race, by education, and by all their habits of thought on religion, the antipodes of the Chinese. The preparatory work must be slow.

The Chinese have for centuries been accustomed to treat religion as a purely external matter, so that it is very difficult to convey to them spiritual ideas. The terms which the missionaries are obliged to use are tinged with heathenism, and liable to mislead. The results of missionary labor are to be sought, not merely in the number of converts but in the general influence upon the community. One mark of progress is seen in the improvement of morals among the heathen population, and the emulative efforts of the Chinese to surpass the Christians in acts of benevolence. Large numbers are also losing confidence in their idols. Many of the educated Chinese have entirely forsaken the temples. The Scriptures of the Old and especially of the New Testament are becoming known, and the truths contained in them are gaining the approval of leading minds among the people.

SIR WILLIAM MUIR ON TURKISH MISSIONS.

At the annual meeting of the Turkish Missions' Aid Society held in London, May 14, Sir William Muir, K. C. S. I., LL. D., presided, and made the opening address, and was followed by Rev. Drs. Paterson, Blackwood, Raitt, and Rev. E. G. Porter, of Massachusetts. The address of Sir William Muir is here given: —

We have just heard a statement of the distribution of the funds of this society, which must prove to you all the catholic purpose which it has in view, and the manner in which it carries out that purpose. The Secretary has asked for increased support from the Christian public, and he says that this is the only society which aims at helping all the evangelical missions in Turkey. It is just this catholicity of the society which approves itself to my judgment, and I think ought to enlist on its behalf the support of the whole Christian public. And yet it is just this very virtue which constitutes

its weakness. The object is so great that, instead of £3,000, we ought to have £50,000 or £100,000 in any measure to meet the grand design. And instead of assembling in this small place, its adherents should have been flocking to Exeter Hall. The object is one that merits the largest support, and if the society had been based on the interests of any particular party or denomination, then, indeed, from the partialities and weakness of poor human nature, it might, perhaps, have been supported with great enthusiasm, but because it is catholic in its object and constitution, therefore, it receives this paltry support. I trust that this stigma will be removed, and that in the future this society will receive the support which it so well deserves. I have myself for many years taken the deepest interest in the Mohammedan question. I had the honor and privilege, some thirty years ago, of forming the acquaintance of Dr. Pfander, who was the highest authority in all matters relating to the Christian and Mohammedan controversy, and whose great works have been translated into Turkish, Arabic, Urdoo, and Persian, and are scattered throughout the Ottoman world, and should be studied by all who would acquaint themselves with the vital questions which separate the Christian and Mohammedan. The report has referred to the openings now made through political events, which (whatever our opinion of them otherwise) tend at the least to open up Turkey and secure religious liberty to the Christian, and extend our influence over all that country. No doubt the prestige of Christianity has been materially advanced by the victory of Russia and the action of our own government, and it is our privilege and our duty to take advantage of all the facilities which the course of war and diplomacy has created by raising in its temporal aspect the influence of Christianity. No doubt the political events with respect to the British Protectorate of Asia Minor have opened doors there at which it is the duty of the Christian Church to enter in, and unquestionably throughout the East the way has been prepared in a most remarkable manner, and whether in European Turkey, Cyprus, Asia Minor, Syria, Egypt, or Persia or North Africa, Christianity is in the ascendant, and well placed for wielding its legitimate weapon. For how many ages Christianity slumbered whilst Mohammedanism triumphed! or if Christianity did make use of any weapon, it was not the weapon she ought to have used — the Word of God and the spirit of truth — but it was the carnal weapons of this world, and we cannot tell how far Christianity was thrown back by the so-called battles of the Cross. But now religion has a nobler crusade to wage — it has the Cross of Christ to carry to these people, in the spirit of love and in the name of the Prince of Peace; and by the blessing of God it will gain its object. It is a matter of despondency to the Christian mind when it surveys those ancient lands — Syria, the cradle of our faith; Antioch, where the followers of Jesus were first called Christians; and all over Asia Minor, where there were once flourishing churches scattered throughout the whole land; when he looks at Egypt, and further west, coming to Carthage, and the northern shore of Africa, along which were situated such noble churches, with such great names as those of Origen, Cyprian, and Augustine, until the wave of Mohammedanism came and swept them all away. It is sad to the Christian heart to think of it, and yet, my friends, there is a brighter side to

the picture, when we think that this now is the area which forms the scene of your labors.

EFFORTS FOR MOHAMMEDANS.

Having lived for many years among the Mohammedans, I must say that the prospect of their conversion is hard and difficult and far away, so far as the eye can see. And yet there are not wanting men amongst them who have been led to look into the truth, and examine the claims of that great book, the Koran; to look into it and see whether it does not bear the marks of human origin, and to see that there were failings in its author's character and teaching, fatal to its assumption of divine authority. Numbers have been led from point to point to see that Mohammedanism is but the travesty of the Christian faith, and they have been led to renounce it. We have at this time a native of Egypt who was led thus to look into the Christian Scriptures and to see whether they are indeed the Word of God, or whether the Koran is the Word of God, and being convinced of the truth, was baptized; he was forced to flee the country for his life, and now is studying in Scotland for missionary enterprise in the East. The work is not impossible. No; all things are possible with God, and we must look forward with confidence to the Mohammedan mind being influenced by Christianity. It is not so much that we hope to influence the Mohammedan mind by directly acting on it, but rather by working upon it through the indigenous institutions which exist in Asia and the Christian churches there. Mohammedanism itself is built upon a system which cannot live — upon polygamy, facility of divorce, upon slavery — female slavery, which demoralizes the proud master even more than the poor helpless slave. These things in Mohammedanism are a worm at its core, and spread their withering influences over all its peoples. There is also the veil which separates the whole of the female sex from social intercourse with the other sex, and Moslem society is thus debarred from all its softening influences. It is not by direct effect upon Mohammedanism that we look for success, but by working through the Christian churches, and it is the great object and boast of this society that it seeks to renovate and organize those churches in the East — the Armenian, the Syrian, the Greek, and the Coptic churches. In whatever degree we are able to raise these, in that degree we shall bring Christianity to bear upon Mohammedans; and as they see Christianity thus professed in the simplicity of the gospel by those with whom they come into daily contact, they will be favorably influenced and led by degrees to embrace our blessed faith. God speed this blessed work; I wish it every prosperity and advancement, and I trust the society will go forth with renewed energy and with ever-increasing resources in contributing to all those agencies which are at work. What a debt of gratitude do we owe to the American missionaries for their exertions in the missionary cause in Upper India, where they are to a great extent doing our duty for us! Let us then, out of gratitude, as well as because of their noble and Christ-like endeavor, assist them in their work in Syria and in Egypt to the utmost of our power. I trust that great and renewed efforts will be made by the society this year; that it will take, as it were, a new point of departure, and with fresh vigor enter upon the great field that lies before it.

IDOLATRY IN PRAGUE.

BY REV. A. W. CLARK.

HAD the scenes of yesterday been witnessed in a city of India or China, instead of here in the oldest German university town of Europe, no one would hesitate for a moment to use the word *idolatry* in describing them. The eight railroads centering here brought many thousand pilgrims to swell the cry: "Great is John von Nepomuk," the patron saint of Bohemia. An immense crowd gathered at the cathedral on the Hradschin. The large silver casket weighing thirty tons was opened, and the small glass casket, with the holy bones of the saint, was taken out. With great pomp and ceremony this crystal coffin was exhibited to the multitude. The cardinal archbishop led the procession. In his hand he carried a costly gold vessel containing the saint's tongue preserved in alcohol. With this honored relic he blessed the assembled thousands. The glass casket was then placed on exhibition in St. John's Chapel, where it remains for six days. How many thousands have had their prayer books, rosaries, and coins (to serve as charms) rubbed against the sacred glass, it is impossible to state, but a large number were thus blessed. Altars were erected in public places before statues of the patron saint, so that the poor pilgrims, as well as thousands of poor superstitious inhabitants of Prague, might have liberty of worship.

Historical research has shown that the legend of John von Nepomuk has no real foundation. It is said he suffered martyrdom in 1383, that he was thrown into the Moldau because he refused to tell the king the secrets which the queen had told at the confessional. According to the researches of Abels, the whole story is an invention of the Jesuits by which they were able, at the time of the Romanist reaction in the beginning of the 17th century, to supplant in Bohemia the place really belonging to John Huss. Leaving honesty out of the question, one must certainly give the Jesuits credit for shrewdness and success. Their supplanter has many thousand devotees. It can hardly be called exaggeration to say that, this week, prayer without ceasing is offered to St. John von Nepomuk.

Alas! for the country that encourages such idolatry, and at the same time places every hindrance in the way of the circulation of the Bible, and forbids some of her loyal citizens to gather in each other's houses to read the Scriptures, to sing and pray.

LETTERS FROM THE MISSIONS.

North China Mission.

A BUDDHIST PRIEST CONVERTED.

DR. BLODGET, of Peking, writing March 31, gives the following cheering tidings: —

"Yesterday we received to the church by baptism eleven adults and three children. Among these was one family of six persons from Ho-kien-fu, who were relieved last year in their distress by famine when passing through Peking,

and who now have cast in their lot with the people of God.

"One of those baptized was a Buddhist priest named Mêng. At his baptism he brought forward, and gave up in the presence of all, the three precious things of a priest, his certificate of priesthood, his sacred garments, and his sacred bowl. Having these he was sure of a livelihood in any part of the empire. This priest had an income in his temple considerably larger than the sum received by our oldest native helper at this station. He was a friend of Toan, a man who had been once a priest, and was afterward a member of our church. He attended Toan at the time of his death, and received from him his Christian books. This was nearly two years ago. The father of Mêng opposed his becoming a Christian, and burned the books. The son, however, has taken the decided step, cast off his Buddhist attire, and is allowing his hair to grow as other Chinese allow theirs. So far as I know the conversion of Buddhist priests in China has been very infrequent. I trust this man will prove a sincere believer."

A WIDENING FIELD.

Mr. Sprague, of Kalgan, writes April 7, of a visit paid by himself and a native helper to several cities and towns which were essentially new ground for missionary labor, although within fifty miles of Kalgan. Large and attentive audiences greeted them, and the sale of books was quite unprecedented. Sending back for fresh supplies of books, they were still unable to meet the demand, though they disposed of nearly twelve hundred. Mr. Sprague says: —

"While we did not meet those who expressed desire to embrace Christianity, still we can but hope that the Spirit of God is putting a spirit of inquiry into the hearts of some. We are encouraged to think it only needs workers *at work* to stir up interest and good will towards this — to them — new religion. I am desirous of repeating my visit to these places, but can see no way to do it at present. Everywhere the work to be done seems to be doubling. Oh how anxiously we long to hear the word 'Recruits are on the way!' If we could have even one family to come and spend this next winter with us here! And then the new openings following in the wake of the famine! I cannot imagine why young ministers should not hasten with desire to such a glorious, such an imperative, work. It seems to me they cannot realize how imperative is the immediate need, and how loudly the Master calls for volunteers."

PROGRESS IN SHANTUNG.

Mr. Stanley, of Tientsin, has sent a report of a prolonged visit paid by himself and Mr. Goodrich in the province of Shantung during January, February, and March last. Our readers who recall the story of the gift of the heathen temple at Shih Chia Táng, in the *Herald* for April, and Mr. Smith's account of the movement in Shantung, in the *Herald* for May, will be glad to find from this report that the work in that region is still progressing hopefully. Mr. Stanley says: —

"I reached Páng Chia Tswang, our out-station, in the center of our field, on Wednesday afternoon, January 15, where I was warmly welcomed by the helpers, Ho and Chau. From them I learned that there were many inquirers in the field, and that the general aspect of the work was encouraging. Some of the Christians, however, were careless regarding the observance of the Sabbath, and others were preparing to observe 'the rites' of ancestral worship at the approaching New Year. These errors seemed to be largely the result of ignorance in most cases. It therefore appeared to me to be of the utmost importance to arrange at once for meeting regularly both the Christians and the inquirers, for instruction. I accordingly arranged for weekly meetings at the six central places. In addition to these weekly visits, all the places except one were visited by me on the Sab-

bath, in rotation, two Sabbaths being spent at each. When the plan of weekly afternoon meetings was proposed, the inquirers and most of the Christians expressed great willingness to give the time, and also their delight at the prospect of receiving fuller instruction, and the results exceeded my anticipations, both as to numbers in attendance and progress in knowledge.

"My plans were put into immediate execution. Delinquents were sought out, and, with the exception of three persons, all manifested some interest in the truth, and some desire to understand it and observe its requirements. These three persons, keeping aloof from me, though often invited to visit me, as I hoped to do them some good, were finally cut off for persistent non-observance of the Sabbath. So far as I know and believe, our efforts were successful in preventing all the converts from observing 'the rites' of ancestral worship in connection with the New Year festivities, although one or two were making preparations to do so."

Mr. Stanley gives an account of one case of persecution which followed a refusal to take part in these "rites," resulting in a public apology on the part of the persecutors, and affording a fine opportunity for an exposition of treaty rights respecting Christianity.

THE SIX CENTERS OF WORK.

We have not room for the detailed account furnished of all these places, but select two, which are fairly representative of the others : —

"*Shih Chia Táng.* This is the village where last fall the temple was cleared of its idols, and deeded to the 'Church of Jesus' by its trustees. A helper was at once stationed there, and ere long a goodly number of persons were baptized. A considerable sum was expended in fitting the main building for a church. A small school was also started, and a teacher promised for it, for one year. Owing to the poverty of the people just after the famine, and their inability (as they believe, at least) to get on without the services of their boys, it was found impossible to keep up the school this year for want of pupils. The helper finds ample employment, however, in instructing inquirers, and in visiting other villages where there are persons interested in, or willing to listen to, the truth. During my stay, there were added to the little church there twenty-seven persons, of whom six were women, and three were lads of eight to ten years of age. With much of encouragement, there are reasons for anxiety.

"*Ti Chi.* The first converts in Shantung, in connection with our work, were baptized here in 1868. For two or three years the little church has been in a half-dead-and-alive condition. I visited them first January 28, after which weekly visits were made, as at other places, by Mr. Goodrich, a helper, or myself. Mr. Goodrich also spent a Sabbath with them. There seems to be a work of grace begun there, and in one or two neighboring villages. There are now about thirty applicants for baptism connected with this center, with every indication of successful work in the future. One teacher, Mr. Lu, from a neighboring village, appears to be a truly converted man. But as this development had been very recent, it was deemed best to defer all baptisms to a future visit."

SUMMARY OF RESULTS.

"The average Sunday attendance has been about forty — generally attentive, earnest listeners. At the week-day meeting there have been twenty to thirty present. In addition to assisting at these weekly meetings, the helpers have visited in villages where there were inquirers, or persons willing to hear the gospel. The eighty-six persons baptized represent twenty-one villages, several of which are new ones. In some of these we have been asked to appoint weekly meetings for instruction. In general, the present condition is very satisfactory, and the prospects very encouraging.

"I have traveled during eighty days of my absence 922 miles ; of this, about

500 was made in the field on a donkey, in meeting appointments. I have spoken publicly sixty-six times. The figures for Mr. Goodrich will not vary a great deal from the above."

Japan Mission.

BEGINNINGS AT OKAYAMA.

MR. PETTEE writes, May 6 : —

"The American Board has a new station in Japan. Prayer, patience, and persistent pressing have at last opened Okayama, and the work is already under full headway in that important city. Okayama is a city of 35,000 people, and lying five miles back from the beautiful inland sea of Japan. Sabbath services have been held in the city for months, but they have been necessarily more or less private in nature. On April 20, in a house owned by the governor, the first public service in the new station was held.

"The American Board preached its first Japanese sermon in Kobe six and one half years ago. There was present on that occasion *one* native, besides the domestics of the missionaries. Okayama is one of the spiritual children of Kobe. At the meeting of which I am writing, *seventy-five* natives were present, embracing people from all classes of society. The governor was specially invited, but plead a previous engagement in excuse for not attending. He sent three of his children, however. Two prominent officials, several physicians, besides artisans, farmers, some from two or three miles away, women and children, made up the number. The preacher was Mr. Osada, a young man who is studying week by week under Mr. Cary, and whose intention it is to give his whole time hereafter to missionary labor in the city and province. His sermon was an explanatory one on Christ's interview with the woman of Samaria, and his leading thought, 'the spiritual nature of man requires a spiritual God.'

"Every part of the service was impressive except the singing. That was wretched beyond description, but fortunately the Japanese did not appreciate the fact, and only foreign ears were tortured. Miss Wilson is now on the ground with her organ, and there is a marked improvement every week.

"On April 27 a Sabbath-school was organized with over forty native members. At the preaching service on that day ninety pairs of *geta*, pronounced like our gaiter, on which they are the Japanese wooden parody, were counted at the door."

THE GOOD WILL OF OFFICIALS.

"The continued good will of the officials is shown by the fact that they permit us to build our houses on the public pleasure park just outside the city, and also by a little incident which occurred the other day. A favorite cat belonging to one of the missionaries, strayed away from its new home. The matter chanced to be referred to in the presence of the governor.

"The police were immediately notified, a description of the missing mouser inserted in the local paper, and the city searched for two days. In vain, so far as poor pussy was concerned, but it proved anew the friendliness of the local authorities.

"Dr. Berry's time is fully occupied with medical work, even if he has gone into a hospital where there were, at one time, twenty officials and *three patients*. Whether the rest had died from fright at the thought of being handled by so many physicians, or this is a proof of the healthfulness of the city, I did not learn. Invitations have already come to Dr. Berry from half a dozen important villages in the province for the establishment of as many branch hospitals and preaching places. The work crowds upon the missionaries even now."

THE PROMISING OUTLOOK.

"I doubt if the history of modern missions can show an opening work, richer from its start, more pressing in its claims, and more promising in its

outlook, than this beginning of things in Okayama. We have learned not to build very high on Japanese promises. Nothing is certain here except what is carefully laid away in the past. But if we cannot take our stand on Japanese character and promises ; if we call the former fickle and the latter only pleasant words (an unjust criticism, I believe, as it is too soon to judge of Japanese metal and Japanese pledges), we can stand with abiding firmness on the unchanging character of God and the abundant promises crowding his Book. Believing this, let the home churches henceforth remember this new station in central Japan. It vitally affects the interests of a million of people.

"Pray that the auspicious dawn may brighten into full noon, and rest on the promise that the name of the Lord God of Israel shall be glorified in the very isles of the sea."

THE LOCATION OF OKAYAMA.

Mr. Cary writes of the location of Okayama, which, it must be remembered, is the seat of government of the Ken, or province, of the same name.

"Okayama is a city of about 35,000 inhabitants, situated one hundred miles west of Kobe, and five miles from the mouth of a river that empties into the Inland sea. This river fertilizes one of those large plains, so common in Japan, which are devoted to the cultivation of rice, and form the chief centers of population. It flows through the city, and long ago a part of its current was diverted into a series of moats which formed a portion of the defense of a large castle still standing. Many of these moats have within a few years been partially filled up so that they are now only narrow canals, filled with muddy, and sometimes filthy, water, which is used for washing and often for cooking.

Okayama, under the old *régime*, was the residence of a daimio whose stronghold was the castle already referred to. About him resided a large body of retainers. At present a greater proportion of the population than is usual in other places is composed of those who formerly belonged to the military class. As this has so far been the class most easily brought under missionary influence we think this location specially favorable. The people seem to be unusually enterprising, as is shown by the general air of thrift, and, among other ways, by the improvements made of late years in the appearance of the city. A voluntary contribution was made by the citizens, furnishing means by which the principal streets of the city were widened and improved, so that few of the largest cities of Japan can show their equal."

A STRIKING SERMON.

Mr. Cary, after narrating various pleasant incidents connected with their reception, gives an account of a certain Sabbath, and a sermon of which the missionaries were the text: —

"On Sunday we planned for a quiet day and kept visitors off as much as possible. In the morning, Nakagawa came in with one of his friends to whom he wished to preach a sermon. This is a common practice with him, and we have learned to sit quietly by while he takes us for a text. As an example of his style, I will give a brief report of his sermon. 'See these men. People outside are at work as usual, but with these persons it is a rest-day. They put away the labors of the week, and when we come in here we find them communing with their own hearts and with God, thinking of his blessings and asking his help. They are now gently resting and getting strength, and you will see them during the next few days better able to work because of this Sabbath.' (Some cherry blossoms were in a vase beside him, and in his apt way of taking illustrations from anything that happens to be at hand, he drew out a small branch and continued): 'Look at these flowers. How beautiful and fragrant they are. It is because the tree from which they were taken had good roots running down into the ground. If the branch had been separated from its connection with the roots, it could not have produced such flowers. We

have to be careful, too, of the root, in order to get the blossoms. That is just what these men do. To-day they are caring for their souls. So they have the roots all right, and through the week you will see the blossoms coming out. The trouble with us in Japan is that we want to get the flowers without stopping to see that we have the root from which they spring. See here (pointing to different flowers), we have been trying to get the good flowers that foreigners have, and so here is the flower of schools, here railroads, here the telegraph, and so on. But these flowers do not come out spontaneously, or flourish as they would if we looked first at the root of the matter. The national heart needs to be filled with love to God, and so nourished by Christianity, the other good things would follow of themselves.' "

TREATY RELATIONS.

Mr. Learned, of Kioto, May 12, writes thus of the political outlook: —

"The revision of the treaties between Japan and the western powers seems likely to be taken up in earnest this year. It is understood that the Japanese government will propose to abolish export duties and open two new ports in return for permission to levy higher import duties. As the *Japan Mail* well points out, neither of these two concessions would be of any particular benefit to foreign merchants, but new ports might open desirable places for new stations. Shimonoseki would very likely be one (at the extreme western end of this island), and I understand the Presbyterians are expecting to open a station there as soon as permitted. I suppose we cannot now expect much, if any, concession in the way of opening the interior of the country to foreign residence."

Madura Mission.

Mr. Rendall, under date of April 10, writes: —

"There is still a great deal of distress among the people. The poorer classes cannot find work in many cases, and they find it hard to subsist. But the difficulties in this respect are getting less, and I hope if we have a year of prosperity the people will recover in a measure from the troubles of the famine.

The Girls' Boarding School has now a vacation of two months. The teachers' class has had a good degree of prosperity. There is a good prospect of usefulness before these pupils, when they return to labor for their own people. In Mânâ Madura there have been additions to the congregations in three different villages. I look forward with great joy to the time when this station shall be supplied with a missionary."

DEDICATION OF A CHURCH.

"I returned two days ago from a visit to that station. On my way back, I stopped at Tirupuvanam, and accompanied Mr. Tracy to a village five miles distant, to attend the opening of a new church. The day was very hot, but I was more than repaid when I saw a house full of worshipers, two thirds of whom were women. They were decently clad, and all seemed very much interested in the exercises. Here, then, is another beacon light set up in a dark place, and many, we hope, shall here find Christ precious to their souls. The building of these churches is a most important step in securing a strong hold among the people. Would that our young missionary had the means to build a dozen such churches in different parts of his station. On every hand there are openings, and now, as of old, God is speaking to his servants to go forward."

THANKSGIVING AMIDST POVERTY.

Mr. Howland, of Mandapasalai, writing May 6, speaks of continued distress among the people from deficient crops. Grains are cheaper, but the people find little chance to earn the money with which to buy. Under these circumstances the following story is remarkable: —

"You will remember that we had a thanksgiving meeting in February of last year. We held our second meeting of this kind in February. Over 600 of the Christians came from all parts of the station district, and we had a joyful and a good day. The report of the pledges made a year ago was read, and the names of those who had redeemed them wholly or in part, also the list of delinquents. The result of contributions was as follows: Whole income $140. Of this, $88 went for the support of the three pastors, $40 were returned to the Native Evangelical Society as a donation, leaving a balance in hand of over $10. The pledges for the coming year were, first, the payment of the unpaid pledges of last year, and, second, an additional sum for the ensuing year. Up to date, in spite of the distress, pledges are being redeemed. The salary of the three pastors for four months, and other expenses, have all been met, leaving a balance in hand. The churches have asked less from the Native Evangelical Society than last year, and hope to do more in donations to the society."

NEW ACCESSIONS.

"The work grows upon us, and we have more calls for teachers of the truth than we can meet with the funds in hand. The increasing congregations make a pressing call for larger prayer-houses. The new congregations need places of worship. Old buildings need repairs. The hardest part of the work, and what wears most on health and strength, is the deciding where to put men and what villages to leave without instruction, what prayer-houses to build, and to what congregations we must say 'no.' The people are more and more willing to assist in the building, and usually give one half. But I have just received requests for help in building and repairing twenty prayer and catechists' houses. The estimates run up to $400 and over. I have $75. If the people give one half, the question comes how to multiply $75 into $200.

"A few weeks ago word came from the northeastern part of the station district that a number of families had decided to become Christians. I sent a catechist at once to look after them and report. An itineracy has been carried on in that section since, and there is a prospect that thirty families will join us there. In another village the head man offered $5 per month for a teacher, an offer I hope to be able to take up on my return to the plains. Here is an opening in a hitherto unoccupied region. And now in the town where the court meets a number of people have joined us, and here we need a prayer-house and a catechist. In another village the pastor has found a man who purchased a Bible some three years ago. He has read it through, and is convinced of the truth of Christianity. He has come out as a Christian, and has promised land in the village for a prayer-house.

"While touring with my father he remarked to me, that it seems to him 'as if almost all the people were ready to become Christians, and the want now is men to gather in the harvest.' In one or two villages some of the new-comers have been turned away by the Romanists, but the large majority are firm. In most of the letters from my helpers we hear of new accessions, and the pastors report a larger number of accessions to the churches than we had a year ago at this time."

Mahratta Mission.

VILLAGE PREACHING.

In the *Herald* for July several communications were given from this mission which were sent in connection with the Annual Report. The following letters refer to other sections of the field. Mr. Wells writes from Kudarl, a good-sized village some twelve miles from Panchgani: —

"This is the most important place in the Kudarl Valley. The valley is flanked by high mountains, being sixteen miles long and from one to six miles wide, and containing some sixty villages. In

the early morning my catechist and myself visit one of the near villages, preach, and return home before nine o'clock. To obtain a good audience, we find it necessary to reach the village we are going to preach in before sunrise. The people do not care to go to their work before sunrise, it is too cool. They much prefer to sit around a little fire built out doors. We must start out by daylight. I often visit a village three or four miles away, as on my pony I can easily do this before breakfast."

A CONVINCED BRAHMIN — INDIFFERENCE.

"The teacher of the government school here, a Brahmin, is very favorably disposed to the Christian religion. He has read the Bible through, and reads all the books and papers I lend him. He comes every day to visit me. Although he is convinced of the truth of the Christian religion, still the fear of man, which bringeth a snare, may keep him from doing what he knows to be his duty.

"Among all the sixty villages of this valley there are only six schools, and I am told not one woman who can read and write. In some reports we read, the impression is made that the people are sick and tired of heathenism, and are almost ready to throw away their idols and embrace the Christian religion. This certainly is not true in this part of the country. The most of them are still content to live as their fathers lived; they have the fear of man before them but not the fear of God."

"TAKEN BY STORM."

Mr. Gates, of Sholapur, writing April 19, says: —

"I have spent a week or more at each of the principal towns along the line within seventy-five miles of Sholapur. At Mahol, the second station from Sholapur, we began work last year, and the result is quite encouraging. In some of the villages on the Pandharpur road the work is still more encouraging, but it was begun several years ago. I spied out the land at Mahol as I was giving money for seed last year, and concluded to take the village by storm. In November Mrs. Gates and myself went there and took a teacher. The people were very poor, but they seemed favorably disposed to us. We opened a school without any request from the people to do so, but with pretty strong hopes of success. The school prospered well, and now many of the children can read. At first there was but one man who manifested any special interest in Christianity. Now there is not a person in the whole Mahar Wada who believes in Hinduism, and the leading persons have asked for baptism. The man who was first baptized had heard a little of the gospel some twenty years before. He seemed truly penitent. He afterwards died of starvation. I have since baptized his widow and two children, besides five other grown people there. The people were unwilling to let the children of Mangs come there to school, so I have transferred the school to the Mangs entirely, leaving the Mahars to consider the consequences. They have showed signs of repentance, and now promise to help build a school-house and let the Mangs come to school, if we will put the teacher back where he was at first. I expect to do so by and by, but meanwhile the work is developing among the Mangs, and some have already asked to be baptized. I do not know where the amount of that teacher's salary for the year could have been laid out with better economy.

"Perhaps the work most interesting to you has been at Pimpari, a village fourteen miles west of Sholapur. A teacher went there some years ago, and many learned to read, five persons were baptized, but their motives were not the best, and when they found they were not to be educated for helpers, they went back to Hinduism: that is, they practically renounced Christianity. Their belief in Hinduism was undermined, however, and recently there has been an apparent revival there. Those five desire to reunite with the church, and thirty-three others — a large majority of

the Mahars Wada — have asked for baptism, and I have their names as candidates."

Eastern Turkey Mission.

OPENING AT KARS.

MR. COLE, of Erzroom, writing May 1, gives an interesting account of the labors of a native helper at Kars and the adjacent regions : —

"This helper before the war was located in Khasdour, of our Alashgerd region, the plain of such oppression, outrage, and anarchy at the hands of the Koords. Before the reign of terror began he left with his family for Khanoos, but in the early winter I sent him alone to Kars. As he was well known by most of the Alashgerd people as '*the teacher*,' he soon found in the Kars region old friends, and in the late tour among the villages found himself among some of his old parishioners, and, from the narrow circumstances in which they were placed, seemed able to speak such words of comfort as were like 'apples of gold in pictures of silver.' Sickness, famine, and utter poverty have left the emigrants in a fearful state, while the country to which they have gone, in sympathy and inducements, does not meet their expectations. In one village emigrants from the same region crowded about him, and after a few introductory words said, 'Teacher, read from the Testament and preach to us ; it has been a long time since we have heard you.' In another village gathering he was soon asked to pray, the people saying that they had not heard his prayer for a long time. In another village he had a company of seventy at one of the gatherings, and they beg for a teacher. There are in the village eight families that are known and recognized as open Protestants, and they have some rights and liberties as such, like a separate burial, school, etc. A man who was for a time in our school opened a school for them awhile, winter before last, and they want him again."

EAGER CALL FOR TEACHERS.

These refugees, now within the bounds of Russian territory, call for teachers and preachers, and the helper who had seen so much of their needs beseeches Mr. Cole to send aid from Erzroom. He says that the people break him down in tears while they weep before him, and he closes his stirring appeal by saying : —

"Must it be that missionaries have come alone for Turkey ; have you not all a duty for Russia also ? Did Moses come only to deliver a part of the children of Israel, or was it not for all ? It now remains to see how much you can do to meet the expectation of these zealous ones. You write to know if I am not to return to be ordained on the Passin plain. Tell the people they must call some one else. Not only am I needed to manage such a work as this, but a missionary and several helpers of higher ability than I. No, I cannot leave the place for the Turk's sake. Only one condition could persuade me, and that would be that you come to take my place. At all events I beg you to come to look it all over with your own eyes, then you will understand it as you cannot now !"

Central Turkey Mission.

HADJIN.

MRS. COFFING and Miss Spencer, accompanied by Mr. Christie, have paid an extended visit to Hadjin, of which place a brief account was given in the last number of the *Herald*. The ladies spent a month there, holding on five days of the week a meeting for the women, with an audience averaging from fifty to eighty. Hadjin is situated northwest of Marash, and distant from it about four days, and Mr. Christie writing from that city, April 28, gives the following description of the place : —

"The heart of the Taurus at this season is just a fairy-land. You ought to see the gorge of the Gaok Su, the ancient Sarus, which we crossed four or five hours

northeast of here. A thousand feet sheer of perpendicular cliffs, our road being cut zig-zag, like a winding stair, from top to bottom, from bottom to top again on the other side. And then Hadjin! you approach the city from the north over mountain heights seven or eight thousand feet above the sea level. The road winds around one of the peaks, and all at once you see the narrow, almost circular valley, lofty mountains surrounding it on all sides: as Mr. Perry used to say, it looks just like an immense mill hopper. Two thirds down the steep slope over which you are looking, a narrow nose of rock runs out towards the south, and terminates in a precipice at the center of the valley. This rock is covered with houses, — its steep sides, its top, every part occupied, houses above houses, four or five tiers or stories, propped up where necessary with tall posts, scarcely anything you can call a street in the whole city, — just a hive of human beings, 20,000 of them swarming on that narrow rock. Indeed, from where you first see it the town resembles nothing so much as a huge honeycomb torn off so as to show many irregular series of cells. You could almost toss a biscuit down upon the flat roofs of the tiers of houses, a thousand feet below. One can never forget the impression made by a first view of Hadjin.

"We wound our way down the stair-like road, and when within a short distance of the nearest houses, though still high above them, we saw signs of commotion in the hive: the roofs began to swarm with people, and we could see other hurrying figures in the narrow paths between the houses, all hastening toward the mountain. Soon we met them, the young pastor Sarkis, the teacher Vartan, the principal men of the Protestant community, and a troop of school-children. How happy they all were! and no less glad were we to meet them. Mrs. C. and Miss S. were taken to the pastor's house on the east side of the rock, and I to a brother's house on the west side — which I am to occupy while here. Friday afternoon was occupied in receiving the people who called on us, and in visiting the lower part of the town, where our good Deacon Arak, of the Marash Second Church has gathered a little congregation and school."

A REMARKABLE REVIVAL.

"The young pastor talked to us much of the time about the remarkable religious interest now existing among the women and the young people in the schools. Many, many are weeping over their sins, and earnestly asking what they must do to be saved. He traces the movement, so far as human means are concerned, to a talk Mrs. Coffing had with the women in the winter about striving to enter in at the strait gate. He has come sometimes upon little prayer meetings among the rocks above the town, six or eight women, or young men, all weeping violently and praying. His accounts were very touching. You may judge of his joy at having us to help him just at this time. He preached yesterday on the text: 'Every tree is known by its fruit,' — and a thoroughly good sermon it was. But the best thing was in the evening. At ten or more places in the city the people gathered in private houses to discuss the Sabbath-school Lesson of the morning and the sermon of the afternoon. This is their custom. I attended the one held at this house, and was highly pleased with all I saw and heard. The truth is evidently getting a firm hold upon minds and hearts. I anticipate a happy and busy time here. Never have I been in such a place for doing good: I pray God to give me wisdom, that I may do just the work that is most needed."

Western Turkey Mission.

ORDINATION OF A PASTOR.

Dr. Farnsworth, of Cesarea, on his way to attend the annual meeting at Constantinople, writes from Broosa, May 25, of a service at Istanos: —

"In conformity with the action of the Evangelical Union and the vote of the

Istanos Church, we came prepared to ordain and instal a pastor over that church, and Monday, May 12, the council was organized. A large congregation, 300 or more, including the Armenian priests, listened with deep interest to the examination of the candidate for an hour and a half. Tuesday morning another hour was given to the examination. This was followed by the more formal ordination exercises, which passed off very pleasantly, and to the great delight of all the people. The Soongoorloo pastor preached an excellent sermon, the Moonjoosoon pastor gave a rousing charge to the pastor, and Mr. Fowle made his first public appearance in Turkish by the reading of the Scriptures and a hymn. We found eighty-nine pupils in the school, which is taught by two teachers, one supported by the people, and one by the Board. Made arrangements for receiving six girls to our station high school for girls in Talas, three of whom are to pay their own expenses. Would that you could have been with us on this delightful visit to this thriving outstation. The nice dinner served for us under the trees four miles from Istanos, when, coming in, the cordial welcome *sung* by about forty-five boys when nearing the village, the liberal hospitality which abounded to all the guests, and the very quiet and systematic way in which everything was done, all would have delighted and encouraged you. We rejoice now in seeing five of our six churches enjoying the labors of faithful pastors, and the sixth is prospering, for the present, under the labors of an efficient preacher."

MARSOVAN NEWS NOTES.

Under this heading we have some items from Mr. Tracy, dated May 15: —

"Disorder reigns about us, but we thank God for even the distant muttering of British thunder. Yesterday was organized in Marsovan a Greco-Armenian Missionary Society for the evangelization of the surrounding country. Beginning its career with forty members, each paying $1.50 a year, we hope it will increase vastly in strength, and assume, finally, the work which the Board is now doing in these parts.

"The average of accessions to the Marsovan church at each communion, for one or two years, has been about fifteen, or sixty a year. Let those revise their ideas who persist in the notion that our fruits are more scanty and our labor more discouraging than those of workers at home. The Marsovan church itself is a ripe fruit; it supports its own institutions, and is now organizing itself for missionary work, as stated above.

"Mr. Leonard and Miss Fritcher, on the way to Samsoon a few days since, were attacked by three Circassian ruffians: Mr. L. was beaten off his horse, felled to the ground, and much bruised, and his money and other valuables taken to the amount of $100. Knives and pistols were brandished freely, but no further damage done. Miss Fritcher was left on her horse undisturbed, except by her emotions."

Austrian Mission.

CAST DOWN BUT NOT DESTROYED.

In view of the restrictions placed by the government upon evangelical work, our readers will be glad to find the following extract from a letter of May 30, from Mr. Clark: —

"The Lord has been much better to us than our fears. The enemy intended to stop all our work, but through the merciful providence of God it is only the *public* work that has been closed. When the first church of Christ was scattered by persecution, the members went everywhere preaching the word. This is not exactly the case here, but little meetings in different families have been multiplied. There is more direct looking to God for spiritual comfort and growth, and on the whole nearly as many souls are reached by the gospel as before the storm burst upon us. So far as we can judge, no period has been more profitable to our little com-

munity of believers than the past two months. To be invited to 'coffee' is a common occurrence in Austria. One of our people here said: 'Surely I may invite my friends to "coffee," and when we are together we have as much right to talk about the Bible, to sing and pray, as our neighbors have, when they meet together, to curse and talk scandal and nonsense.'

"While we are thankful that the Lord's work here has not been stopped, we feel painfully the limitations and the caution now necessary. We long for religious liberty, as the caged bird does for the fields and the forest. No answer has yet been given to our appeals to the highest powers. The road before us is a long one. Great patience will be needed, here and on the part of home friends.

"Could you only know this country and its needs, could you have seen the heathenism (yes, that is the right word, heathenism), that has been witnessed here the past two weeks in connection with the celebration of St. John Nepomuk, you would feel that this country needs the gospel quite as much as does Japan."

GLEANINGS FROM LETTERS.

Mr. Watkins has made a visit of much interest in Ahualulco, preaching for a week every evening, and often three times in the day. There is considerable interest in Ahualulco, and the population is much changed in its feeling towards the Protestants. There are some violent ones there, so that it was necessary that Mr. Watkins should be accompanied by three persons from this city. On his return, he had to leave in the night, and ride on horseback twenty-five or thirty miles as fast as possible, to avoid some who had gone out to lie in wait for them. He arrived home safely, having circumvented these enemies of the truth. — *Rev. J. K. Kilbourn, Guadalajara, Mexico.*

— The case of Cetawayo is very sad. His father was a friend of the Dutch and English. In his youth he knew the missionaries, and heard their instructions. He matured under their influence, but resisted it. British officials did much to lead this prince in the right direction. To whom has he listened? His witch doctors and his young bloods. He discouraged honest traders, and patronized smugglers of powder, guns, and grog. He made councillors of white outlaws, with his eyes wide open. They plundered him, helped him to this war, and forsook him. It is his own deliberate choice and the choice of his people; an intelligent, *criminal* choice. They have sealed this choice by shedding the blood of innocent men and women and children. The day of retribution has come, and it will be thorough. The captain of the Lord's host is in chief command. — *Rev. M. W. Pinkerton, Indunduma, South Africa.*

— You have no doubt heard of the insurrection in these parts. The whole affair may be called brigandage on a large scale. All the troops available have been called out, and they and the brigands are living on the villagers. It is sad times in all the villages. We pray for a change *for the better*. We are in no personal danger as long as we stay in the city. On some roads it quite safe. The brigands are composed of Bulgarians, Greeks, and Wallachians. This state of affairs must continue until there is a change of governments, for the Turks are as helpless as infants to bring about reforms. Turks tell me plainly: "The time for reform has passed. We can do nothing." — *Rev. E. W. Jenney, Monastir, European Turkey.*

— I have spent two weeks at our old missionary home at Manissa, preaching seven times, addressing the people at two prayer meetings, and also visiting

them in their homes and at their shops. These special services were very well attended, especially those on Sunday, when a number of strangers — teachers from the Greek schools, students, etc. — were present with us. The great hunger of our Greek brethren for spiritual ministrations through their own tongue, is not so much for their own sakes, I am convinced, as for the sake of their many relatives and acquaintances whom they so greatly long to draw into religious fellowship with them. Our brethren themselves for the most part sufficiently understand Turkish to be nourished by Turkish preaching, and to enjoy it; they feel, however, that strangers working in a strange tongue, especially in that tongue which is to them the very emblem of all that is barbarous, tyrannical, and anti-Christian, can never succeed in bringing their people to a knowledge and reception of the truth, — and who shall contradict them? — *Rev. C. H. Brooks, Constantinople.*

— The prospect is of steady growth in Scutari, if the work can be followed up as now carried on. The native pastor is growing spiritually and intellectually, labors faithfully, and is gaining in influence. Several young men, and a number of women, seem to be under the guidance of the spirit as the fruit of his labors. The congregation has increased; last Sunday it was 185; the Sunday before, 193. The Sunday-school numbers from 125 to 140. The prospect is that we shall be able to accomplish a church organization in the course of the coming year. — *Rev. George W. Wood, D. D., Constantinople.*

— God has surely purposes of mercy for this ancient city, wherein are many peoples of various tongues. Thousands on thousands of little messengers of truth have found their way to the shops and homes of all the various races in Smyrna, and still the eagerness to secure them is as great as ever. Miss Grimston has now been here for five weeks, and she has accompanied Mrs. Jaffray in much of her work. Her testimony confirms my conviction that it is a genuine work. She says there is unmistakable interest and desire manifested by the Greeks especially, and great disappointment, almost reproachful looks, manifested when the basket contains nothing in their language. On Easter Monday crowds of young Greeks were having a holiday, and Mrs. Jaffray's heart was almost broken because she had no food for the multitudes of hungry souls that begged for the Bread of Life! — *Miss M. A. West, Smyrna.*

— At the northern base of Hassan Dagh, about sixty-five miles southeast of Cesarea, is Nazianzus. This place gives name to Gregory of Nazianzus, known as "Gregory the Theologian," one of the three most distinguished of the Greek fathers. There are several Greek villages in this vicinity, and in Cheltek, a few miles north, a small village not down on the map, five families, without preacher or teacher, have come under the influence of the gospel. A colporteur has just visited the place, and found, not simply these five families, but a large portion of the village, inquiring about the truth. Two priests arrived when he was there, sent especially by the Greek bishop to quiet the anxieties of their followers and bring back the wandering. These priests did not wish to meet the colporteur, but the people compelled them to do so, and their mission failed. The brethren of Cheltek ask us to help them about $15.00 for a place of worship. — *Rev. W. A. Farnsworth, D. D., Cesarea.*

— When we were having our own and the school-rooms cleaned some weeks ago, we offered those girls (not able to pay their tuition) the chance to work it out by washing windows and scrubbing floors. Five came and worked faithfully several days. There was some work the girls could not do, so the mothers of four of them came very early one morning and spent the entire day sewing. We all thought this was truly an encouraging feature, and were surprised as well as delighted. — *Miss M. F. Bliss, Erzroom.*

— A young Protestant of this city was about starting out in business. The

day he opened his shop he brought me a half lira ($2.20) as an offering to the American Board. I hesitated to accept the gift. I knew he was heavily in debt for three months' support of a family of four persons, and for the furniture and stock of his shop, and I expressed a doubt whether the Lord required him to do this, since he had nothing and less than nothing. But he was firm in his purpose, saying he had made a vow to present a special offering to the Lord on setting out in business. I said no more, but accepted the money which was acknowledged as a "nest-egg" in in the *Herald* for last December. And such it has turned out to be, for a wonderful degree of prosperity began at once to visit the young man, so that at the end of five months his debts were settled; he was possessed of a respectable supply of furniture, tools, and stock; his reputation for skillful workmanship, for business energy and integrity, was established; he had provided many necessaries for his family; and best of all he had been able to make other donations to worthy and needy objects. — *Rev. M. P. Parmelee, Erzroom.*

— During the winter very little snow fell, and the spring is passing with very little rain. We have not had a single shower during these days, when copious rains are always expected. As a consequence the springs are low and the fields are already suffering from drought. According to the custom at such times, Turks and Christians have assembled several times in their respective burial-grounds to pray for rain. Here, in the city, the Armenians asked the Protestants to meet with them, and from various quarters I learn that the same has been done in several of the villages, — the Armenians reading their church service and asking the Protestant preachers to speak afterward. The Bismeshen preacher says that in his village they had five meetings, the attendance ranging from 800 to 2,000, and that as the people did not care to hear the church service read, which they could not understand, the meetings were given up to him mostly. In the city the crowd was the largest I have ever seen here, and they gave us the most respectful attention. Last Sunday, too, our church was uncomfortably packed. Thus you see that in one way and another the doors are opening. — *Rev. H. N. Barnum, D. D., Harpoot.*

— The women of the better class are so secluded that their ignorance is pitiable. The other day we went into a house quite near the church, and, when in reply to some of their curious questions, I said that I came to China to tell them of Jesus, they asked with looks of wonder, "Who is Jesus?" A little explanation was given, and then a woman inquired if the eyes of Christians are not cut out after they die. Their fears were removed on this point, and then came the question, "What will you pay us to embrace the doctrine?" They had so many questions to ask that it was some time before the native pastor's wife, who was with us, could secure their attention, but at last their curiosity was somewhat satisfied, and they listened with deep interest as she read to them from a Bible picture-book and gave them some morsels of truth. So bound by the chains of idolatry are they, and so hard is it for such material minds to grasp spiritual truth, I sometimes wonder that they become Christians at all. — *Miss Ella J. Newton, Foochow.*

MISSIONS OF OTHER BOARDS.

AMERICAN BAPTIST MISSIONARY UNION.

THE Annual Report of this society was presented at its meeting held at Saratoga, May 28, and is printed in the *Baptist Missionary Magazine* for July. The year which it reviews has been

marked by unusual spiritual results. "In every field there has been the joy of harvest." The number of baptisms reported within the year is 14,989, of which 9,606 were at the single station of Ongole. The account of this great revival among the Teloogoos is valuable, specially as showing that there had been a preparation for it in the previous religious instruction of the people. Mr. Clough, the missionary at Ongole, says of the spiritual outlook at the beginning of 1878: "The whole mass of Hindus of this section had been preached to, time and again, by faithful though unlearned men; the Bible, or portions of it, and tracts, had been offered for sale at a mere nominal price in every village and every bazaar within the limits of the Ongole mission-field frequently for the previous eleven years. The great doctrines of Christianity were well understood by the mass of the people, of whatever caste. In fact, the general opinion was that Jesus Christ was the God of the English and Americans, and as such was entitled to a niche in the Hindu Pantheon, and might well be worshiped along with the 330,000,000 other deities, if any one chose." Then follows the account of the famine, of the growing distrust of the people in the power of their gods, of their readiness to hear the gospel, and their professed reception of it. After months of waiting, until their sincerity could be tested, there were baptized during June, 1,168; July, 7,513; August, 466; November, 59; December, 400. The report says: "We fondly trust that the above number, although large, is but the first fruits of a mighty harvest, and an earnest that all the Teloogoos are ere long to be given to Christ Jesus, and the uttermost parts of the earth also. Why not?"

The receipts of the Union during the year, from all sources, amounted to $252,677.61, of which $146,764.15 were from donations, $22,855.13 from legacies, and $46,450.08 from Women's Boards. The following table shows the fields occupied and the forces engaged: —

MISSIONS.	Missionaries.	Native Preachers.	Churches.	Baptisms.	Members.
Burmah	83	423	440	1,309	20,811
Assam	14	48	13	171	1,207
Teloogoos	19	32	11	10,601	15,054
China	19	43	28	191	1,328
Japan	6	2	2	28	66
Sweden	–	150	275	2,599	16,157
Germany	–	270	121	–	25,000
France	–	12	8	89	706
Spain	–	3	4	–	140
Greece	–	1	1	1	6
Total	141	984	903	14,989	80,475

The Union resolved to re-open its African Mission, and earnestly invited the coöperation of colored men connected with its churches in a vigorous effort to enter and evangelize Africa.

THE FREE CHURCH OF SCOTLAND.

FROM an advance copy of the Report on Foreign Missions of the Free Church of Scotland, we compile the following tabular view of its operations: —

MISSIONS.	Ordained European Missionaries.	Native Missionaries and Preachers.	Communicants.
India	19	13	940
Kaffraria	9	2	1,756
Natal	3	–	245
Livingstonia	1	–	–
New Hebrides	2	–	350
Syria	1	–	26
Total	35	15	3,317

The total home income during the year amounted to $116,395.

With reference to its mission in Central Africa, on Lake Nyassa, the Report says: —

"During the past year it has become very clearly evident that the Livingstonia Mission has been placed upon the best access to the interior of Africa — from the east coast. The societies who have reached their stations on Lakes Tanganyika and Nyanza, by the land route, have encountered great difficulties, and the loss of many valuable lives. Happily research is so far advanced that we have every prospect of

opening up communication with Lake Tanganyika this year by our own route of the Zambesi and Lake Nyassa, and may thus be in a position to aid materially our friends of the London Missionary Society, and perhaps our friends of the Church Missionary Society after a time.

"The committee express their satisfaction at the formation of the Central African Trading Company, by means of which all the missions will be relieved of much detail work in respect to communications and supplies; while the natives also will be dealt with in such a manner as will be in harmony with the objects of the missionaries, though entirely independent of them. A steamer has already been placed on the Zambesi and Shiré rivers, and it is probable that the important object of easy communication between our Southern and Central African Missions will soon be attained.

"From a desire to concentrate the work, the committee felt constrained not to avail themselves of Mr. Arthington's generous proposal, mentioned in last report, to give a large sum on condition of their commencing a mission north of the Equator."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

THIS Society is now in its one hundred and seventy-ninth year of missionary effort. It is supported chiefly by the High Church portion of the Church of England, and leads all other foreign missionary organizations in the amount of its annual income. That income for the past year was $726,180. Its missionaries number 567, and are distributed as follows: —

In Asia	135
Africa	121
Australia and the Pacific	60
America and the West Indies	248
Europe	2

There also about 1,200 catechists and lay teachers, mostly natives, in heathen countries; and about 250 students in colleges abroad. We find in the Annual Report just received the following from the pen of Bishop Caldwell, of the Tinnevelly district, having reference to the progress of the gospel in that portion of Southern India: —

"Since the 1st of July — long after all famine-relief had ceased — to the 31st of December, the increase in the number of villages in which there were Christians was sixty-two (the number now is 631 in all) whilst the number of new accessions, that is, the number of persons who have placed themselves under systematic Christian instruction during the same period, is 4,260. The number of new accessions reported up to the 30th June was 19,304; the number now to be added raises the total to 23,564. Deductions, it is true, will have to be made afterwards at the end of the statistical year for losses by death, emigration, etc., but the accessions are real accessions in themselves all the same, and the number of relapses that have taken place is singularly insignificant. The movement towards Christianity has made its appearance in the Church Missionary Society's districts also, in which the accessions amount now to between 11,000 and 12,000. It appears, therefore, that the total gain to the Christian cause in the Tinnevelly and Ramnad Missions of the Church of England amounts to about 35,000 souls."

MISCELLANY.

AMERICAN MISSIONARIES IN ASIA MINOR.

THE *London Times* has employed a special correspondent to travel through Asia Minor, for the purpose of reporting upon the condition of affairs in that portion of the Ottoman Empire. From an article by this correspondent in *The*

Times of April 19, entitled, "American Missionaries," we make the following extracts: —

"These American missionaries desire to be the friends of all, to teach and educate all, and, if possible, to raise all alike from the degraded state and superstitious atmosphere in which they live to a higher, holier, and more honorable condition. The difficulties they have to contend against are great, but their zeal and courage remain unshaken, and through evil report and good report and many discouragements they work steadily on, devoting energies and talents, that if employed in their own country would lead to wealth and honor, to the services of those among whom they believe it their duty and privilege to labor. The people to whom these men and women are thus devoting their lives, whether Armenians, Greeks, Jews, Levantines, or Turks, are occupied wholly with an anxious if not greedy desire to acquire money, or the social and political influence that brings both wealth and power.

"Religion in the East is not as religion in the West. In the latter a man may be of any or no religion, and yet be a loyal subject of his country. In the East religion is nationality, and when a man changes his religion he also, in his own eyes and those of others, changes his nationality as completely as does an Englishman if he leaves his country and becomes a Frenchman. There is, however, this difference: an Englishman might for certain reasons become a Frenchman or German, or adopt any other nationality without losing his friends, but an Eastern who changes his religion — *i. e.*, his nationality — becomes an object of hatred, if not loathing, to friends, relations, and all persons of his rejected persuasion. Thus it happens that a man is considered as religious if he is loyal to his nationality and irreligious if he is lukewarm or, for any reason, hostile to the aspirations of his own people. A greater contrast to these people than are the American missionaries it would be difficult to find. Receiving a small salary from the society in America that sends them forth, they are free from any suspicion of trying to increase their worldly wealth, directly or indirectly. Enthusiastic in what they consider the good cause, they devote their energies and even their lives to the education and enlightenment of the degraded races among whom they labor. Most of them are highly educated, some are profoundly learned, men. I met a gentleman[1] at Aintab — an old man, whose whole life had been devoted to good works in the East — who, besides being a scholar in the usual acceptation of the term, spoke French, Italian, and German, and has translated, or assisted others to translate, the Bible into modern Greek, Bulgarian, Armenian, Arabic, and Turkish. As a linguist I doubt if his equal exists, but his modesty exceeds his great knowledge, and it was not till I had lived under the same roof with him for several days that I became aware of powers so rare and deep. In some cases enthusiasm leads men to take an exaggerated view of the results of their labors. It would be surprising if it were not so; but, as a rule, I found the missionaries filled with the plain common sense for which the New England agriculturists are celebrated. They are all married, live in comfortable, clean houses, and are simple and unpretending in their habits, following as near as possible the habits and customs of their forefathers to which they had been accustomed before they left their native land. They neither drink wine nor smoke tobacco, and though their toleration allows the guest within their gates to indulge in the latter bad habit, yet they never provide strong drink for them or for any one.

"Looking down from an eminence, as do these simple, disinterested, shrewd men, on the intrigues and scandals going on around them, I believe their opinions on the condition of the provinces and the provincial populations to be more unbiased and valuable than any other. Any one whose duty it is to become acquainted with the state of the

[1] Rev. Elias Riggs, D. D.

country cannot do better than obtain his information from, I might almost say, this, the only pure, disinterested source that exists in the country."

INDIA ASKS — "WHO IS CHRIST?"

THIS was the title of a lecture delivered a short time since in the Town Hall, Calcutta, by Baboo Keshub Chunder Sen. The Indian press has drawn marked attention to the matter; the *Indian Daily News* providing a Supplement for the sole purpose of giving a full report of the lecture. The lecturer began by saying, "Countrymen and friends, I desire to speak to you of Christ." He stated frankly that he was not a Christian; and expressed the opinion that none of the numerous sects into which the Church of Christ is divided would allow his creed to be identified with its own. He was, he said, deficient in Biblical knowledge; nor was he skilled in exegesis. Yet he must speak of Christ. His love of Christ constrained him to speak of Him; and his loyalty to Christ must be his apology for doing so. If any other apology were needed, he would invite their attention to India's earnest and impassioned solicitations. "Most eagerly and earnestly she asks, Who is Christ?" Christian people in this country, and not a few critics, should take note of Mr. Sen's words when he asked, "Are not Christian ideas and institutions taking their root on all sides in the soil of India?" "Well may our fatherland sincerely and earnestly ask," said he, "Who is this Christ?" The following sentences are full of earnestness; strange as they may sound from the lips of a non-Christian: "Who rules India? What power is that that sways the destinies of India at the present moment? You are mistaken if you think that it is the ability of Lord Lytton in the Cabinet, or the military genius of Sir Frederick Haines in the field, that rules India. It is not politics; it is not diplomacy that has laid a firm hold of the Indian heart. It is not the glittering bayonet nor the fiery cannon that influences us. No, none of these can hold India in subjection. Armies never conquered the heart of a nation. You cannot deny that your hearts have been touched, conquered, and subjugated by a superior power. That power is Christ. Christ rules British India, and not the British government. England has sent us a tremendous moral force in the life and character of that mighty Prophet to conquer and hold this vast empire. None but Jesus! none but Jesus! none but Jesus! ever deserved this bright, this precious diadem — India; and Christ shall have it. If, then, India is encompassed on all sides, by Christian literature, Christian civilization, and a Christian government, she must naturally endeavor to satisfy herself as to the nature of this great power in the realm which is doing such wonders in our midst." — *The London Christian World.*

The lecture, of which the introduction only is sketched above, consisted of an analysis of the character of Christ, and though defective, it is striking and, in many respects, true. Chunder Sen has been one of the leaders of the famous "Brahma Somaj," and his utterances show how strong a hold Christianity has taken upon the thinking minds of India.

CONFUCIUS AND THE DEEP PIT.

A LITTLE SERMON BY A CHINAMAN.

A MAN had fallen into a deep pit, and lay groaning in the miry bottom, utterly unable to move. Confucius passed that way, and looking over into the pit, said: "Poor fellow! I am very sorry for you. Why were you such a fool as to get in there? Let me give you a piece of advice: If you ever get out be careful you don't get in again." And that was all he could do for him.

Next came a Buddhist priest, and looking down at him, said: "Poor fellow! I am pained to find you in such a condition; I think if you could scramble up two thirds of the way, or even half, I might reach down and help you

out." But the man was utterly unable to move.

Last of all the Saviour came by, and hearing his cries went to the edge of the pit, and reached entirely down to the bottom, and lifted him up, and set him on his feet and said, "Go, and sin no more." — *The Children's Messenger.*

A BRAHMIN'S OPINION ABOUT THE FATE OF HINDUISM.

One day, (writes Mr. Leupolt), I was preaching in the city of Benares. The large crowd was civil and attentive. At length a Sepoy, a Brahmin, said, "Look at those men, and see what they are doing!"

"They are preaching to us," the people replied.

"True; what has the Sahib in his hand?"

"A New Testament."

"Yes, the New Testament; but what is that?

"I will tell you. This is the gospel axe into which a European handle has been put. If you come to-day, you will find them cutting; come to-morrow, you will find them doing the same. And at what are they cutting? At our noble tree of Hinduism, at our religion! It has taken thousands of years for the tree to take root in the soil of Hindustan; its branches spread all over India; it is a noble, glorious tree, but these men come daily with the gospel axe in their hand. They look at the tree and the tree at them, but it is helpless. The gospel-axe is applied daily, and although the tree is large and strong, it must give way at last."

"True," I replied, "but many a poor handle gets worn out, and many a one breaks; and it takes a long time till the new handle is obtained from Europe, and till that handle is prepared and shaped."

"Ah!" he answered, "if that were all, it would be well enough, and the tree would have respite, but what is the real case? No sooner does a handle find it can no longer swing the axe than it says, 'What am I to do now? I am getting worn out; I can no longer swing the axe; am I to give up cutting?' No. He walks up to the tree, looks at it and says, 'But here is a fine branch out of which a handle might be made.'

"Up goes the axe, down comes the branch; the branch is soon shaped into a new handle; the European handle is taken out and the native handle put in, and the swinging commences afresh. At last the tree will be cut down by handles made of its own branches."

I suppose you have all guessed that the branches, out of which the Brahmin said new handles are made, are the natives of India, who have given up their trust in vain idols and have become servants of the living God! Don't you think many of these native Christians must have worked faithfully and diligently to bring the gospel home to their own people, since even the heathen say that the great tree of Hinduism, whose gloomy shadow darkens all the land of India, must in the end give way to their blows?

Sometimes when we think into how many millions of hearts the false religions of the world are rooted, and when we remember that the servants of the true God who are at work to overthrow these religions are very few in number, we are tempted to be sad and downcast, and to say: "How can these few workmen do this great work?" Then the words of the Brahmin Sepoy should remind us that the missionaries are not working alone, but that every true convert will be their fellow-helper in casting down the idol-worship which darkens his native land. — *Church Missionary Juvenile Instructor.*

INFANTICIDE IN CHINA.

I represent an institution, perhaps not known enough in England, the Foundling Hospital at Hong Kong. There is a tower to be found in one of the largest cities of China having, at the height of four feet, a hole, where you may see from time to time a Chinese woman bearing a load in her arms,

and throwing it through the hole; and, not regarding the cry of her own babe, running away as fast as she can. There in China the word is fulfilled, that even a mother may forget her child. But even there the other word is fulfilled, that the Lord never shall forget it. In Berlin a very pious and zealous pastor has died this summer, named Knak, who, twenty-seven years ago, being touched by the crying of these Chinese girls, established a Foundling House in Hong Kong, in which to-day about eighty Chinese girls, once thrown away by their cruel mothers, are trained up by four Christian young ladies, the house-father being a German clergyman. A great blessing has gone out from that house for twenty-seven years; it has been the first home of all German missionaries going to China; and the grown-up girls have become the wives of Christian Chinese teachers, helping them to evangelize that dark country. — *Dr. Wangemann, Berlin.*

AN ARGUMENT WITH PUNDITS.

An instance may be related of the skill in argument of simple Christians. I baptized a man, by name Zalim Singh, from near Gharwah, with his family. One day this man had to go to Chunar; on the way thither he was met by two Brahmins, who crossed the Ganges in the same boat with him. As the boat was proceeding slowly across, the Brahmins attacked Zalim for having become a Christian. "What do you know, you ignorant fellow, of your own religion, and what of Christianity? What could induce you to give up worshiping the gods of your forefathers?" Zalim replied to them, "What you have said, pundits, of my ignorance is all true; but whether I have acted foolishly in ceasing to worship my thakur (household idol) is another thing. I had a capital god at my house; he was beautifully made, and cost me some money, for the man who made him was a skillful workman, and I paid him handsomely. Well, I worshiped him many years, although he never benefited me. But, look here, pundits; suppose I had my thakur here in this boat, and with my right hand I took my thakur, and with my left this little dog, and cast them both into the Ganges, what would become of them?" The pundits were silent, but the people said, "Why, the god, being of stone, would go to the bottom, and the dog would swim ashore." "If so," the Christian replied, "then the dog must be greater than the god, for he can save himself, which the god cannot do; and if so, pundits, do not expect me any longer to worship a god which is inferior to a dog. No! I will no longer worship a stone, but I will worship Him who made the stone. I worship the Lord Jesus, who died for me, and Him only will I serve!" — *Church Missionary Intelligencer.*

MISSIONARY MAPS.

Get two yards and a half of double-width bleached sheeting, ten cents' worth of colored crayons, and a yard-stick. Hem each end of the cloth with a wide hem and run sticks through at the top and bottom. Hang it against the wall by upright sticks of the proper length standing on the floor. With a common atlas and such missionary maps as you can get, you are ready. Select a continent, as Africa or Asia, and enlarge it to the size of the cloth. Draw the outlines, divisions, rivers, lakes, mountains, missionary stations, etc. Don't say you can't do it! I have done it, therefore *any one* can. Missionary concerts are apt to be dull. The young people slip away. Many a pastor has felt the monthly concert an elephant on his hands. The maps which are for sale are expensive, and are necessarily so full of details as to be almost useless in a church. Both these difficulties may be met by a series of home-made outline maps, costing about a half dollar each, if both sides of the cloth are used. Each one can be drawn in a half day or less. It is astonishing how much our people were interested in that great

new field of Central Africa, and the more familiar fields of India, China, and Japan. We send the boys up to the map to point out stations, etc. I have just enlarged President Tenney's map, "Our New West," in the *Home Missionary Magazine*, to illustrate a morning sermon on home missions. — *Rev. M. K. Pasco*, in *The Advance*.

AN ABOMINABLE FESTIVAL.

WE are in the midst of the abominable Holee festival, when it is piety for men to make themselves as vile as possible, and address every woman they meet with the filthiest language known to them, and the vocabulary is by no means limited. On the supreme day of this delectable festival, nothing is sin, the gods having granted this one day of unlimited license. The law of the land remains in force, however, and the police retain their ground, so that iniquity has not all the liberty that the Hindu gods would give it. — *The Bombay Guardian*.

ARRIVALS.

MISS MARY H. PORTER, on her way to Peking, and Miss Abby M. Colby, arrived at Kobe, Japan, May 24.

DEPARTURE.

REV. E. T. DOANE, formerly missionary in Micronesia, has been reappointed to that field, and reached Honolulu in season to go in the "Morning Star" which was expected to sail June 10.

DEATHS.

AT Quincy, Mass., June 27, Mrs. Jerusha, widow of Daniel Chamberlain, aged 93. Mr. and Mrs. Chamberlain were of the first company sailing from Boston in 1819, in the "Thaddeus," for the Sandwich Islands. They went as assistant missionaries to teach agriculture, but the plan of giving such instruction was abandoned, and they were released from connection with the Board in 1823.

Rev. Thomas S. Williamson, D. D., the veteran and heroic missionary to the Dakotas, died at St. Peters, Minn., June 24, aged 80. In 1835 Dr. Williamson commenced the mission of the A. B. C. F. M. among the Sioux, or Dakotas, and has been ever since laboring for that tribe, though latterly in connection with the Presbyterian Board of Missions.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

[Pledges have been received as follows: From Robert Arthington, Esq., of Leeds, England, £1,000, and for a Mission Steamer on the Livingstone River, £2,000; from an Episcopalian, Boston, Mass., $500.]

Previously acknowledged, see July "Herald,"	$557 47
Ashburnham, Mass., James E. Vose	25 00
West Bay City, Mich., John Bourn	50 00
	$632 47

DONATIONS RECEIVED IN JUNE.

MAINE.

Aroostook county.		
Houlton, Cong. ch. and so.		15 00
Cumberland county.		
Lewiston, Pine St. ch. and so.	42 63	
Portland, Plymouth ch. m. c. 44.26; Williston ch. m. c. 15; St. Lawrence St. ch. and so. 12.10;	71 36	113 99
Franklin county.		
Weld, Cong. ch. and so.		3 25
Kennebec county.		
Richmond, Cong. ch. and so., add'l,	20 00	
Sidney, A member of Cong. ch.	8 50	
Winslow, Cong. ch. and so.	27 50	56 00
Lincoln and Sagadahoc counties.		
Newcastle, 2d Cong. ch. and so.	14 00	
Thomaston, Cong. ch. and so. m. c.	3 00	17 00
York county.		
Buxton, North ch. and so.		5 00
		210 24

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Gilsum, Cong. ch. and so.	29 25	
Hinsdale, Cong. ch and so.	15 50	44 75
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Hillsboro Centre, Cong. ch. and so.	10 00	
Nashua, 1st Cong. ch. and so.	51 67	61 67
Merrimac county Aux. Society.		
Webster, Cong. ch. and so.		26 00
		132 42

VERMONT.

Addison county.
Ferrisburg, Cong. ch. and so. 6 76
Ripton, The Pastor and Cong. ch. 25 00—31 76
Chittenden county.
Williston, Cong. ch. and so. 27 50
Orange county.
Brookfield, 2d Cong. ch. and so. 16 00
Fairlee, A friend, 2 00
Randolph, 1st Cong. ch. and so. 8 00—26 00
Windham county Aux. Soc. C. F. Thompson, Tr.
Brattleboro, Central ch. m. c. 15 38
Jamaica, Cong. ch. and so. 10 00—25 38
110 64

MASSACHUSETTS.

Barnstable county.
"Barnstable Co." A friend, 20 00
Berkshire county.
Hinsdale, Cong. ch. and so. 177 00
North Becket, Cong. ch. and so. 10 00
Pittsfield, South ch. and so. 36 74—223 74
Brookfield Asso'n. William Hyde, Tr.
Holland, Cong. ch. and so. 5 00
Essex county.
Andover, Teachers and pupils at Abbot Academy, 251 22
Lawrence, South Cong. ch. and so. 22 00
North Andover, Cong. ch. and so. 60 00
Salem, Crombie St. ch. and so. 152 14—485 36
Essex county, North.
Bradford, Mrs. D. C. Kimball, 10 00
Groveland, Cong. ch. and so. 6 55
Newburyport, North Cong. ch. and so. 37 81—54 36
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane St. ch. 286.25; m. c. 6.85; Washington St. ch. and so. 30; 323 10
Lynn, Central Cong. ch. and so. 43; 1st Cong. ch. and so. 9.96; 52 96
Saugus Centre, Cong. ch. and so. 34 64—410 70
Franklin co. Aux. Society. William F. Root, Tr.
Ashfield, for H. T. Perry's mission work in Sivas, 1 00
Shelburne, A friend, 11 00—12 00
Hampden co. Aux. Society. Charles Marsh, Tr.
Mittineague, Cong. ch. and so. 24 00
Monson, E. F. Morris, 125 00
Springfield, Olivet ch. and so. 76.02; South ch. 72.71; 1st Ch. and so. 52.85; 201 58
Westfield, "M. A. R." 5 00—355 58
Hampshire county Aux. Society.
Northampton, W. 100 00
South Hadley Falls, Cong. ch. and so. 42 50—142 50
Middlesex county.
Burlington, Cong. ch. and so. 11 50
Malden, 1st Ch. and so. 44 25
Medford, Mystic ch. and so. 88 08
Somerville, Franklin St. ch. m. c. 7 70
Watertown, Phillips Cong. ch. and so., to const. Rev. EDWIN P. WILSON, H. M. 50 00
Wayland, Cong. ch. and so. 15 00
West Somerville, Cong. ch. and so. m. c. 2 60
Winchester, Mrs. H. K. Thatcher, 20 00—239 13
Middlesex Union.
Ashby, 2d Cong. ch. and so. 3 10
Norfolk county.
Braintree, Cong. ch. and so. m. c. 4 41
Canton, Cong. ch. and so m. c. 32 84
Norfolk, Cong. ch. and so. 3 80
Randolph, 1st Cong. ch. m. c. 79.81; Gents' Asso'n (177.50, prev. ack'd 75,) 102.50; Ladies Asso'n, 63.25; 245 56
Walpole, Cong. ch. and so. 25 57
Wellesley, Cong. ch. 3; P. D. C. 5; 8 00
Wrentham, Jemima Hawes, 10 00—330 18
Plymouth county.
Bridgewater, Central Sq. ch. and so. 72 00
South Abington, Cong. ch. and so. 21 53—93 53
Suffolk county.
Boston, Second ch. (Dorchester), 673.40; Brighton ch. 135; Immanuel ch. 100; Central ch. m. c. 27.22; Salem and Mariners' ch. 5; Union ch. 2.38; S. D. Smith, 50; A friend, 35; "First Fruits," 5; 1,033 00
Chelsea, 1st Cong. ch. and so. 72.97; Central ch. and so. 7.44; 80 41—1,113 41
Worcester county, North.
Gardner, 1st Cong. ch. and so. 64 25
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Oxford, Mrs. Mary S. Porter, 165 00
Shrewsbury, Cong. ch. and so. 43 50
Worcester, Central ch. and so. m. c. 7 37—215 87
3,768 71

Legacies. — Concord, Edward P. Parker, by Margaret J. Parker, Ex'x, 500 00
Gloucester, Andrew Parker, by James Parker, Ex'r, 500 00
Monson, Andrew W. Porter, by E. F. Morris, Ex'r (of which for work in Papal Lands, 1,000), 5,500 00
Newbury, George P. Danforth, add'l, (int.) 9 00
Newton, Mrs. Lydia M. Jewett, for education of children of missionaries, by Charles U. Cotting and William E. Tebbetts, Ex'rs, 1,000 00—7,509 00
11,277 77

RHODE ISLAND.

Barrington Centre, Cong. ch. and so. 30 00
Central Falls, Cong. ch. and so. 95 10
Providence, Pilgrim ch. and so. 300 00
425 10

CONNECTICUT.

Fairfield county.
Bridgeport, 1st Cong. ch. and so. 408 41
Georgetown, Cong. ch. and so. 7 67
Trumbull, Cong. ch. and so. 7 00
Wilton, Cong. ch. and so. m. c. 6 76—429 84
Hartford county. E. W. Parsons, Tr.
Avon, William Black, 2 00
Bloomfield, Mrs. S. Gillette, 20 00
Buckingham, Cong. ch. and so. 5 72
Glastonbury, 1st Cong. ch. and so. 150 00
Hartford, Park ch. and so. 114 70
Hartford, A friend, 10 00
East Hartford, 1st Cong. ch. and so. 40 00
South Windsor, Miss E. Collins, 1 00—343 42
Litchfield co. G. C. Woodruff, Tr.
Bridgewater, Cong. ch. and so. 10 30
New Milford, A friend, 10 00
New Preston, Cong. ch. and so. 36; 2d Cong. ch. and so. 84.03; 120 03
Thomaston, Cong. ch. and so. 30 24
Wolcottville, Cong. ch. and so. 48 47—219 04
Middlesex co. E. C. Hungerford, Tr.
East Hampton, 1st Cong. ch. and so. to const. HORATIO D. CHAPMAN, H. M. 129 85
New Haven co. F. T. Jarman, Agent.
Fair Haven, 2d Cong. ch. and so. 47 00
New Haven, 1st ch. m. c. 5.71; North ch. m. c. 6.04; 11 75
Northford, Cong. ch. and so. 27 71
Westville, Cong. ch. and so. 19 39—235 70
New London county. L. A. Hyde and L. C. Learned, Tr's.
New London, 1st Church of Christ, 151 55
Tolland county. E. C. Chapman, Tr.
Rockville, Rev. Giles Pease, 5 00
1,384 55

NEW YORK.

Brooklyn, Clinton Ave. ch., A. S. Barnes, 100; do. E. Holmes, 75; do. Mrs. M. E. Whiton, 30; do. W. Man, 20; Central Cong. ch., Edward H. Marsh, 50; George T. Clark, 10; A Smith, 5; 290 00
Churchville, Monroe Co., Rev. Lemuel Brooks, for a native ministry, 1,000 00
Clifton Springs, W. W. Warner, 5 00

East Bloomfield, Cong. ch. and so. 16 09
Elma, Mrs. E. S. A. Bancroft, 1 00
Franklin, 1st Cong. ch. and so. 16 88
Honeoye, Cong. ch. and so. 41 30
Lafayette, T. Danforth, 2 00
New York, "Clerk," 8 90
North Evans, Mrs. J. M. Claghorn, 2 80
Poughkeepsie, 1st Cong. ch. and so. 20 67
Riverhead, Cong. ch. and so. 24 00
Steuben, 1st Welsh Cong. ch. 20 46
Syracuse, George Thomas, 10 00
West Groton, Cong. ch. and so. 12 00
———, A friend, 5 00—1,476 10

Legacies.—Auburn, James S. Seymour, by James Seymour, Jr., Ex'r. 400 00

1,876 10

NEW JERSEY.

Stanley, Cong. ch. and so. 16.15; A friend, 20; 36 15

PENNSYLVANIA.

Farmington, Cong. ch. m. c. 2 30
Philadelphia, Central Cong. ch. m. c. 13.85; Charles Burnham, 100; 113 85—116 15

DISTRICT OF COLUMBIA.

Washington, A. Dibble, 2 80

TENNESSEE.

Athens, J. F. Jewell, 35 00

OHIO.

Andover, Cong. ch. and so. 6 76
Ashtabula, W. M. Evans, 10 00
Bellevue, Cong. ch. and so. 12 10
Cincinnati, Vine St. Cong. ch. 200 00
Cleveland, Franklin Ave. ch. and so. 13.65; Madison Ave. ch. 3; 16 65
Elyria, L. A. Moody, 60
Gomer, Welsh Cong. ch. and so. 56 90
Kirtland, Cong. ch. and so. 5 00
Pomeroy, Welsh Cong. ch. and so. 8 50
Springfield, Levi Willard, 90
West Andover, Cong. ch. and so. 19 11—336 52

ILLINOIS.

Amboy, Cong. ch. and so. 22 75
Chandlerville, Cong. ch. and so. 7 75
Chicago, Plymouth ch. and so. 90.51; Union Park ch. and so. 19.85; New England ch. and so. bal. 2; m. c. 3.08; 115 44
Geneseo, Cong. ch. and so. 119 00
Joy Prairie, Cong. ch. and so. with other dona. to const. JOHN B. JOY, H. M. 83 90
Peru, Cong. ch. and so. 21 77
Polo, Robert Smith, 500 00
Prospect Park, E. S. 100 00
Rantoul, Cong. ch. and so. 4 82
Richmond, Cong. ch. and so. 3 10
Roseville, "Friends of Jesus' Cause," 10 00—988 53

MICHIGAN.

Ann Arbor, 1st Cong. ch. and so. 35 32
Hersey, Cong. ch. and so. 11 15
Jackson, Eliza Page, 10 00
W. Adrian, 1st Cong. ch. and so. 13 58—70 05

MISSOURI.

Sedalia, Cong. ch. and so. 12 00

MINNESOTA.

Duluth, Pilgrim ch. and so. 19 43
Faribault, Cong. ch. and so. 33 13
Minneapolis, Plymouth ch. 10 83
Scambler, Cong. ch. and so. 5 00
Waukegan, Cong. ch. and so. 14 36—82 75

IOWA.

Belmond, Rev. J. D. Sands, 1 00
Chester, Cong. ch. and so. 25 00
Creston, Pilgrim ch. and so. 7 25
Davenport, German Cong. ch. and so. 10 00
Glenwood, Rev. L. S. Williams, 3 00
Muscatine, German Cong. ch. and so. 6 15
Oskaloosa, Rev. A. Turner, 10 00
Stuart, Cong. ch. and s. s. 10 00—72 40

WISCONSIN.

Burlington, Plymouth Cong. ch. and so. 9 30
Elk Grove, Cong. ch. and so. 8 00
Genoa Junction, Cong. ch. and so. 4 00
Janesville, 1st Cong. ch. and so. 47 31
Ripon, 1st Cong. ch. and so. 103 26—171 87

KANSAS.

Madura, Cong. ch. and so. 3 30
Neosho Falls, S. B. Dyckman, 3 00
Phillipsburg, F. R. Weeks, 9 15—15 45

NEBRASKA.

Camp Creek, Cong. ch. and s. s. 7 67

CALIFORNIA.

Grass Valley, Cong. ch. and so. 40 70
Oakland, 1st Cong. ch. and so. 77.90; Plymouth Ave. Cong. ch. and so. 12.00; 89 90
San Francisco, Plymouth Cong. ch. and so. 50 00
South Pueblo, 1st Cong. ch. and so. 18 00—198 60

CANADA.

Province of Quebec.
Montreal, Friends in Emmanuel ch. 92 36

FOREIGN LANDS AND MISSIONARY STATIONS.

Eastern Turkey Mission, Van, Rev. H. S. Barnum, a thank-offering, for the Otis Legacy, 5 00
England, ——— Miss S. L. Ropes, 60; Miss E. H. Ropes, for Japan, 20; 80 00—85 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, *Treasurer.*

For several missions, in part, 5,970 11
For outfit and trav. exp. of Miss Colby, for Japan, 610 56
For the Kioto Home, add'l, 500 00—7,080 67

FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 1,225 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Castine, Trin. s. s. 23 00
NEW HAMPSHIRE.—Newcastle, Mrs. Harriet Newell Martin, 50c.; Pembroke, Cong. s. s. 30; 30 50
VERMONT.—New Haven, Cong. s. s. 9 21
MASSACHUSETTS.—Andover, Soc. of Inquiry, for Library at Marash, 1; Bridgewater, Central Sq. s. s. 20; Wilbraham, Cong. s. s. for pupil in China, 3.36; 24 36
RHODE ISLAND.—Barrington Centre, Cong. s. s. 20 00
CONNECTICUT.—Hartford, Wethersfield Ave. s. s. 6 10
NEW YORK.—Auburn, Mrs. Huntington, for Library at Marash, 1; Millers Place, Cong. s. s. 3.37; Sherburne, Cong. s. s. 53.81; 58 18
ILLINOIS.—Peru, Cong. s. s. 2 39
IOWA.—Exira, s. s. children, for Miss Townsend's work, 2 00
WISCONSIN.—Fond du Lac, Miss Helen S. Norton, for Library at Marash, 2 00
TEXAS.—Fort Ringgold, s. s. of colored soldiers and children, for Africa, 5 00
CANADA.—Montreal, A. Kingman's s. s. class, for pastor at Ahmednuggur, 10 00

192 74

Donations received in June, 18,329 47
Legacies " " " 7,909 00

$26,238 47

Total from Sept. 1st, 1878, to June 30th, 1879, Donations, $213,399.27; Legacies, $46,445.55 = $259,844.82.

FOR YOUNG PEOPLE.

INDIA.

India was the first land to which the American Board sent missionaries, nearly seventy years ago. They found the Hindu people worshiping many idols, and in many foolish and cruel ways. We have all heard of Buddha and Brahma, Juggernaut and Vishnu, and of the worship of the sacred river Ganges, and we know something about the Hindu customs of burning widows and drowning little children. Great changes have come about in these seventy years. The English government has done much to civilize the people, but no outside changes could make them good men and women. Various Christian missions have been established, and they have brought many souls to the knowledge and love of the true God. Our own Board of Missions has now two missions in India, the Mahratta and Madura Missions, and another on the island of Ceylon. The Mahratta Mission is in Western India, and has 23 churches with 1,127 members, 14 native pastors, and many other helpers. There are 50 schools connected with it. In the Madura Mission, in Southern India, there are 33 churches and 199 Christian congregations containing about 11,000 individuals.

A MISSIONARY HOUSE IN INDIA.

And in Ceylon there are now 827 church-members, 4 boarding-schools, and 120 common-schools, with over 7,000 pupils. These figures do not tell the whole glad story, of course; for many happy spirits are praising God before the heavenly throne, who have gone up, through all these years, from the plains of India.

And we may hope, also, that since the beginnings have been made, and

there are now so many native Christians, the progress will be much more rapid in the years to come. Last year a great revival began in Southern India, and it has not ceased yet. Already thousands have been added to the various missionary churches. But there is still a great work to be done to lead the Hindus to forsake the three hundred and thirty-three million gods in whom they now believe. Pray that they may learn of, and be led to serve, the only living and true God.

A SCHOOL-HOUSE IN INDIA.

THE PARSEES OF INDIA.

There are people of many different religions in India. The Hindus are the original race, whose forefathers had always lived in the land. The Mohammedans of India descended from the Arabs, and the Parsees from the ancient Persians. Parsee is the Greek name for Persian. The Persians were conquered by Mohammedan Arabs in the seventh century, and those who would not become Mohammedans fled to India. In 1851 there were 110,000 Parsees in the city of Bombay alone. There are six Parsee temples in India, two of them in Bombay, where their sacred fire is never allowed to go out day or night, year after year.

The Parsees have many noted merchants, whose wealth is princely. The picture on the opposite page represents a group in which those wearing turbans are Mohammedans; while in the background are some Parsees. Zoroaster, who was the founder of the Parsees' religion, two thousand years ago, taught them to pay honors to the sun as an emblem of God's power. So they fell into the sin of worshiping the sun as their god, and now they worship fire and water too; and the moon and stars.

PARSEE SUPERSTITIONS.

A Parsee thinks it is a great misfortune to put out fire, and is often afraid even to snuff a candle, lest it should go out. If his house is on fire, he will not help to quench the flames, and sometimes will not let others do so. Each Parsee family keeps up a perpetual sacred fire in the house.

Sunrise and sunset are the principal hours of worship, and it pains a Christian, as he takes an evening walk outside a city in India, to see the Par-

MERCHANTS OF BOMBAY.

sees adoring the sun, as it sets in the western sky. Some of them have, however, been converted, by the efforts of missionaries, to the worship of the living God. How much better it is to worship him who made the sun than it is to bow down to the sun itself!

CHILDREN IN INDIA.

We can see fun and mischief and good-nature in these bright eyes, as plainly as in those of our own dear children of America. One of the first scholars in a Scotch Mission School, which was begun in Bombay in 1835, was a Parsee boy of twelve. His name was Dhanjibhai Nauroji. He was bright and diligent, and gained many prizes. He began to learn, too, that he was a sinner, and how he might be saved by Jesus Christ. Dhanjibhai became a true Christian. This made a terrible disturbance among his own people. His mother threatened to dash her brains out at his feet. But by the grace of God he stood firm, and was baptized on May 1, 1839.

PARSEE CHILDREN

After his education was finished, in 1846, he was ordained to preach the gospel among his heathen kindred. And ever since, for thirty-three years, he has been a faithful laborer for Christ in India. Last January he wrote to Scotland that the Parsees, who have kept away from the Mission School ever since his baptism, are now returning to it in large numbers. He adds: "A more interesting set of youths there is not."

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